

London. Printed for Timothy Garthwait.



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ON DUTY
THE WHOLE

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Duty of man

L A I D D O W N.

In a Plain and Familiar W A Y
for the Use of All, but especially
the M E A N E S T R E A D E R,

Divided into XVII Chapters,

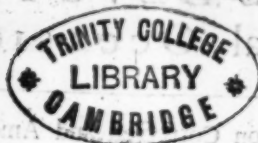
One whereof being read every Lords Day,
the Whole may be Read over
Thrice in the Year.

Necessary for all Families.

WITH
P R I V A T E D E V O T I O N S
For Several O C C A S I O N S

The Last Edition Corrected and Amended.

*London, Printed for Timothy Garthwait in
St. Pauls Church yard. 1661.*



2

Mr. GARTHWAIT,

YOU needed not any Intercession to recommend this task to me, which brought its Invitations and Reward with it. I very willingly read over all the sheets, both of the Discourse, and the Devotions annext, and finde great cause to bless God for both, not discerning what is wanting in any part of either, to render it with Gods blessing, most sufficient, and proper to the great End designed, the Spiritual supplies and advantages of all those that shall be exercised therein. The subject matter of it, is indeed, what the Title undertakes, The Whole Duty of Man, set down in all the Branches, with those advantages of brevity and Partitions, to invite, and support, and engage the Reader, That Condescension to the meanest capacities, but with all, That weight of Spiritual Arguments, wherein the best Proficients will be glad to be assisted, that it seems to me equally fitted for both sorts of Readers, which shall bring with them a

sincere

Dr. HAMMOND'S Letter.

sincere desire of their own, either present or future advantages. The Devotion-part in the Conclusion is no way inferiour, being a Seasonable aid to every mans Infirmities, and hath extended it self very particularly to all our principal concernments; The Introduction hath supplied the place of a Preface which you seem to desire from me, and leave me no more to add, but my Prayers to God
“ That the Author which hath taken care to
“ convey so liberal an Alms to the Corban
“ so secretly, may not miss to be rewarded
“ openly, in the visible power, and benefit of
“ this work, on the hearts of the whole Nation,
“ which was never in more need of such
“ supplies, as are here afforded. That his All
sufficient Grace will blesse the seed sown,
and give an abundant encrease, is the humblest request of

Tour assured Friend,

March 7. 1657.

H. HAMMOND

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A P R E -



A PREFACE

To the ensuing *TREATISE*,
shewing the Necessity of Care-
ing for the Soul

Sect. I. **T**H E only intent of this en-
suing Treatise, is to be a
short and Plain Direction
to the very meanest Rea-
ders, to behave themselves
in this world, that they may be happy for ever
in the next. But because 'tis in vain to tell men
their Dutie, till they be perswaded of the necessity
of performing it, I shall before I proceed to the Par-
ticulars required of every Christian, endeavour to
win them to the Practice of one general Duty prepa-
ratory to all the rest, and that is the Consideration
and CARE of their own SOULS, without
which they will never think themselves much con-
cern'd in the other.

2. MAN, We know is made up of two parts,
BODY and a SOUL: The Body onely the
husk or shell of the Soul, a lump of flesh, subject to
many diseases and pains while it lives, and at last
to Death it self, and then tis so far from being va-
lued, that 'tis not to be endured above ground, but
layed to rot in the earth. Yet to this viler part of
us we perform a great deal of Care, all the labour and
oil we are at, is to maintain that. But the more pre-

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cious part, the Soul is little thought of, no care taken how it fares, but as if it were a thing that nothing concern'd us, is left quite neglected, never consider'd by us.

3. This Carelesness of the Soul is the root of all the sin we commit, and therefore whosoever intends to set upon a Christian course, must in the first place amend that. To the doing whereof, there needs no deep learning, or extraordinary parts, the simplest man living (that is not a natural fool) hath understanding enough for it, if he will but act in this by the same Rules of common Reason, whereby he proceeds in his worldly business. I will therefore now briefly set down some of those Motives, which use to stir up our care of any outward thing, and then apply them to the Soul.

4. There be FOUR things especially, which use to awake our care; the first is the Worth of the thing, the second the Usefulness of it to us, when we cannot part with it without great damage and mischief, the Third the great Danger of it, and the Fourth the Likelihood that our care will not be in vain, but that it will preserve the Thing cared for.

5. For the First, we know our care of any worldly thing is answerable to the

The worth of the Soul. Worth of it; what is of greatest Price. We are most watchful to preserve, and most fearful to lose; no man locks up dung in his chest, but his money or what he counts precious, he doth. Now in this respect the Soul deserves more care, then all the things in the world besides, for 'tis infinitely more worth. First in that it is made after the Image of God, it was God that breathed into man this breath of life, Gen. 2.

7. Now God being of the greatest Excellency and worth, the more any thing is like him, the more it is

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be valued. But 'tis sure that no Creature upon the earth is at all like God, but the Soul of man, and therefore nothing ought to have so much of our care. Secondly, the Soul never Dies. We use to prize things according to their Durableness: what is most Lasting, is most Worth. Now the Soul is a thing that will last for ever, when Wealth, Beauty, strength, nay our very bodies themselves fade away, the Soul still continues. Therefore in that respect also, the Soul is of the greatest Worth; and then what strange madness is it for us to neglect them as we do? We can spend Dayes and Weeks, and Moneths, and Tears, nay our whole Lives in hunting after a little wealth of this world, which is of no durance or continuance, and in the mean time let this great durable treasure, our Souls, be stollen from us by the Devil.

6. A second Motive to our care of any thing is the **USEFULNES** of it to us, The misery of losing the soul.
or the great Mischiefe we shall have by the loss of it. Common reason teaches us this in all things of this life: If our Haires fall we do not much regard it, because we can be well enough without them: But if we are in danger to lose our Eyes or Limbs, we think all the care we can take little enough to prevent it, because we know it will be a great misery. But certainly there is no Misery to be compared to that misery that follows the Loss of the Soul. 'Tis true, we cannot Lose our Souls, in one sense, that is, so lose them, that they shall cease to Be; but we may lose them in another, that we shall wish to lose them even in that. That is, We may lose that happy estate, to which they were created, and plunge them into the extreamest misery.

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In a word we may lose them in Hell, whench there is no fetching them back, and so they are lost for ever. Nay in this consideration our very bodies are concerned, those Darlings of ours, for which all our care is laid out: for they must certainly after Death be Raised again, and joyned again to the Soul, and take part with it in what ever state; if then our care for the body take up all our Time and Thoughts, and leave us none to bestow on the poor Soul, it is sure the Soul will for want of that care be made for ever Miserable. But it is as sure, that that very Body must be so too. And therefore if you have any true kindness to your Body, shew it by taking Care of your Souls. Think with yourselves, how you will be able to endure Everlasting Burnings; if a small spark of fire, lighting on the least part of the body be so intolerable, what will it be to have the Whole cast into the hottest flames? and that not for some few hours or dayes, but for ever? so that when you have spent many Thousands of years in that unspeakable Torment, you shall be noneearer coming out of it, then you were the First day you went in: think of this I say, and think this withal, that this will certainly be the end of Neglecting the Soul, and therefore afford it some care, if it be but in pity to the Body, that must bear a part in its Miseries.

7. The Third Motive to the care of
 The danger any thing is its being in DANGER;
 the Soul is now a thing may be in danger two wayes:
 in. first, by Enemies from without: This
 is the Case of the Sheep, which is still in danger of
 being devoured by Wolves, and we know that
 makes the Shepherd so much the more watchful over
 it.

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it. Thus is it with the Soul, which is in a great deal of danger, in respect of its enemies: those we know are the World, the Flesh, and the Devil, which are all such noted enemies to it, that the very First Act we do in behalf of our Souls, is to Vow a continual war against them. This we all do in our Baptisme; and whoever makes any truce with any of them, is false not onely to his Soul, but to his Vow also; becomes a forsworn creature; A Consideration well worthy our laying to heart. But that we may the better understand, what Danger the Soul is in, let us a little consider the quality of these enemies.

1. In a war you know there are divers things that make an Enemy terrible: The first is Subtilty and Cunning, by which alone many victories have been won; and in this respect the Devil is a dangerous adversary; he long since gave sufficient proof of his Subtilty, in beguiling our first Parents, who yet were much wiser then we are, and therefore no wonder if he deceive and cheat us. Secondly, the Watchfulness and Diligence of an Enemy makes him the more to be Feared; and here the Devil exceeds; it is his trade and business to destroy us, and he is no loiterer at it, he goes up and down seeking whom he may devour, 1 Pet. 5. 8. he watches all Opportunities of Advantage against us, with such diligence, that he will be sure never to let any slip him. Thirdly, an Enemy neer us is more to be feared then one at a Distance, for if he be far off, we may have time to arm, and prepare our selves against him, but if he be near, he may steal on us unawares. And of this sort is the flesh, it is an Enemy,

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my at our Doors, shall I say? nay in our Bosomes, it is alwayes near us, to take occasion of doing us mischief. Fourthly, the Baser and Falser an Enemy is, the more dangerous; he that Hides his malice under the shew of Friendship will be able to do a great deal the more hurt. And this again is the flesh, which like Joab to Abner, 2 Sam. 3. 27. Pretends to speak peaceably to us, but wounds us to death; tis forward to purvey for Pleasures and Delights for us, and so seems very kinde, but it has a hook under that bait, and if we bite at it we are lost. Fifthly, the Number of Enemies make them more Terrible; and the World is a vast Army against us: There is no state or condition in it, nay scarce a creature which doth not at sometime or other fight against the Soul: The Honours of the world seek to wound us by pride, the Wealth by covetousness, the Prosperity of it tempt us to forget God, the Adversities to murmur at him. Our very Table becomes a snare to us, our meat draws us to Gluttony, our drink to Drunkenness, our Company, nay, our nearest Friends often bear a part in this War against us, whilest either by their example, or perswasions they intice us to sin.

9. Consider all this, and then tell me, whether a Soul thus beset hath leisure to sleep: even Dalilah could tell Samson, it was time to awake when the Philistins were upon him. And CHRIST tells us, if the good man of the house had known in what hour the Thief would come, he would have watched, and not have suffered his house to be broken up, Mat. 24. 43. But we live in the midst of thieves, and therefore must look for them every

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every hour, and yet who is there among us that hath that common providence for this precious part of him, his Soul, which he hath for his house, or indeed the meanest thing that belongs to him? I fear our Souls may say to us, as Christ to his Disciples. *Mat. 26. 40.* What? could ye not watch with me one hour? For I doubt it would pose many of us to tell when we bestowed one Hour on them, though we know them to be continually beset with most Dangerous Enemies. And then alas! what is like to be the case of these poor Souls, when their Adversaries bestow so much Care and diligence to destroy them, and we will afford none to preserve them? Surely the same as of a Besieged Town, where no Watch or Guard is kept, which is certain to fall a prey to the enemy. Consider this ye that forget God, nay, ye that forget your selves, lest he pluck you away, and there be none to deliver you, *Psal. 50. 22.*

10. But I told you there was a Second way; whereby a thing may be in Danger, and that is from some Disorder or Dilemper within it self. This is often the case of our Bodies, they are not only lyable to outward Violence, but they are within themselves Sick and Diseased. And then we can be sensible enough that they are in danger, and need not to be taught to seek out for means to recover them. But this is also the case of the Soul; we reckon those parts of the body diseased, that do not rightly perform their office; we account it a sick palate that tastes not aright, a sick Stomack that digests not. And thus it is with the Soul when its parts do not rightly perform their Offices.

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11. *The parts of the Soul are especially these three: The UNDERSTANDING, the WILL, and the AFFECTIONS. And that these are disordered, there needs little proof; let any man look seriously into his own Heart, and consider how little it is he knows of spiritual things, and then tell me whether his Understanding be not dark? How much apter is he to Will evil then good, and then tell me whether his Will be not Crooked? And how strong Desires be hath after the pleasures of sin, and what cold and faint ones towards God and goodness, and then tell me whether his Affections be not disordered, and rebellious even against the voice of his own reason within him? Now as in bodily diseases, the first step to the cure is to know the cause of the sickness; so likewise here it is very necessary for us to know how the Soul first fell into this Diseased condition, and that I shall now briefly tell you.*

12. G O D created the first Man
The first Co- Adam without Sin, and indued his
venant.

Soul with the full knowledge of his
Duty; and with such a strength, that he might, if he
would, perform all that was required of him. Ha-
ving thus created him, he makes a COVENANT
or agreement with him to this purpose, that if he
continued in Obedience to God without commit-
ting Sin; then first, that Strength of Soul, which
he then had, should still be continued to him; and
secondly, that he should never die, but be taken
up into heaven, there to be Happy for ever. But
on the other side, if he committed Sin and Disobeyed
God, then both He and all his Children after him
should lose that Knowledge & that perfect strength,

which

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which enabled him to do all that God required of him : and secondly, should be subject to death, and not onely so, but to Eternal damnation in Hell.

13. This was the Agreement made With Adam and all mankind in him (which we usually call the FIRST COVENANT) upon which God gave Adam a particular commandment, which was no more but this, that he should not eat of one only tree of that garden wherein he had placed him. But he by the perswasion of the Devil eats of that Tree, disobeyes God, and so brings that curse upon himself, and all his posterity. And so by that one Sin of his, he lost both the full knowledge of his Duty, and the Power of performing it. And we being born after his Image, did so likewise, and so are become both Ignorant in discerning what we ought to Do, and Weak and unable to the doing of it, having a backwardness to all good, and an aptness, and readiness to all evil ; like a sick stomach, which loaths all wholesome food, and longs after such trash, as may nourish the disease.

14. And now you see where we got this sickness, of soul, and likewise that it is like to prove a deadly one, and therefore I presume I need say no more, to assure you our souls are in danger. It is more likely you will from this description think them hopeless. But that you may not from that conceit excuse your Neglect of them, I shall hasten to shew you the contrary, by proceeding to the fourth Motive of Care.

15. That Fourth Motive is the likelihood, that our CARE will not be in VAIN, but that it will be a means.

That our Care will not be in vain.

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to preserve the thing cared for; Where this is wanting, it disheartens our care. A Physician leaves his Patient when he sees him past Hope, as knowing it is then in vain to give him any thing, but on the contrary when he sees hopes of recovery, he plies him with Medicines. Now in this very respect we have a great deal of reason to take care of our souls, for they are not so far gone, but they may be recovered, nay it is certain they will, if we do our parts towards it.

16. For though by that sin of Adam all mankind were under the sentence of eternal condemnation, yet it pleased God so far to pity our misery, as to give us his Son, and in him to make a new Covenant with us after we had broken the first.

The second 17. This SECOND COVENANT Covenant. was made with Adam, and us in him, presently after his Fall, and is briefly contained in those words, Gen. 3. 15. Where God declares that THE SEED OF THE WOMAN SHALL BREAK THE SERPENTS HEAD; and this was made up as the first was, of some mercies to be afforded by God, and some duties to be performed by us.

18. God therein promises to send his onely Son, who is God equal with himself, to earth, to become man like unto us in all things, sin onely excepted, and he to do for us these several things.

19. First to make known to us the whole Will of his Father, in the performance whereof we shall be sure to be Accepted and rewarded by him. And this was one great part of his business, which he performed in those many Sermons and Precepts
We

of Caring for the Soul.

we finde set down in the Gospel. And herein he is our **PROPHET**, it being the work of a Prophet of old not onely to foretel, but to Teach. Our duty in this particular is to hearken diligently to him, to be most ready and desirous to learn that will of God which he came from Heaven to reveal to us.

The Second thing He was to do for us, was to Satisfie God for our Sins, not only that one of Adam, but all the Sins of all Mankinde that truly repent and amend, and by this means to obtain for us Forgiveness of Sins, the Favour of God, and so to Redeem us from Hell and eternal damnation which was the punishment due to our sin. All this he did for us by his death. He offered up himself a Sacrifice for the Sins of all those who heartily bewail, and forsake them. And in this He is our **PRIEST**, it being the Priests Office to Offer Sacrifice for the sins of the people. Our duty in this particular is first, truly and heartily to Repent us of and forsake our sins, without which they will never be forgiven us, though Christ have died. Secondly, stedfastly to Believe, that if we do that, we shall have the benefits of that Sacrifice of his, all our sins, how many and great soever, shall be forgiven us, and we saved from those eternal punishments which were due unto us for them. Another part of the **PRIESTS** Office was Blessing and Praying for the people; and this also Christ performes to us: It was his especial Commission from his father to Bless us, as St. Peter tells, Acts 3. 26. God sent his Son Jesus to bless you; and the following words shew wherein that blessing consists, in turning away every one of you from his iniquity, those means which he has used for the turning us from our Sins,

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Sins, are to be reckoned of all other the greatest blessings; and for the other part, that of Praying, that he not only performed on earth, but continues still to do it in Heaven, He sits on the right hand of God and makes request for us, Rom. 8. 34. Our duty herein is not to resist this unspeakable blessing of his, but to be willing to be thus Blest in the being turned from our sins, and not to make void and fruitless all his Prayers and Intercessions for us, which will never prevail for us, whilest We continue in them.

21. *The third thing, that Christ was to do for us, was to Enable us, or give us Strength to do what God requires of us. This he doth, first, by taking off from the hardnesse of the law given to Adam, which was never to commit the least sin, upon pain of damnation, and requiring of us only an honest and hearty endeavour to do what we are able, and where we fail, accepting of Sincere Repentance. Secondly, By sending his Holy Spirit into our hearts to govern and Rule us, to give us strength to overcome Temptations to Sin, and to do all that He now under the Gospel requires of us. And in this he is our KING, it being the office of a King to govern and rule, and to subdue enemies. Our duty in this particular is to give up our selves obedient subjects of his, to be governed and ruled by him, to obey all his Laws, not to take part with any Rebel, that is, not to cherish any one sin, but diligently to Pray for his Grace to enable us to subdue all, and then carefully to make use of it to that purpose.*

22. *Lastly, He has purchased for all that faithfully obey him an Eternal glorious inheritance,*

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of Caring for the Soul.

the Kingdom of Heaven, whither he is gone before to take possession for us. Our duty herein is to be exceeding careful, that we forfeit not our parts in it, which we shall certainly do, if we continue impenitent in any sin. Secondly, not to fasten our Affections on this world, but to raise them, according to the precept of the Appostle, Col. 3. 2. Set your affections on things above and not on things on the earth; continually longing to come to the possession of that blessed inheritance of ours, in comparison whereof all things here below should seem vile and mean to us.

23 This is the Sum of that SECOND COVENANT we are now under, wherein you see what Christ hath done, how he Executes those Three Great offices of KING, PRIEST and PROPHET, as also what is required of us: Without our faithful Performance, all that he hath done, shall never stand us in any stead; for he will never be a Priest to save any, who take him not as well for their Prophet to Teach, and their King to Rule them; nay, if we neglect our part of this Covenant; our condition will be yet worse, then if it had never been made; for we shall then be to Answer not for the breach of Law only, as in the first, but for the abuse of mercy, which is of all sins the most provoking. On the other side, if we faithfully perform it, that is, set our selves heartily to the obeying of every precept of Christ, not going on wilfully in any one sin, but bewailing and forsaking whatever we have formerly been guilty of, it is then most certain, that all the fore-mentioned benefits of Christ belong to us.

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24. And now you see how little Reason you have to cast off the CARE of your SOULS upon a conceit they are past cure, for that it is plain they are not. Nay, certainly they are in that very condition, which of all others makes them fittest for our care. If they had not been thus REDEEMED by CHRIST, they had been then so hopeless, that care would have been in vain; on the other side, if his Redemption had been such, that all men should be saved by it, though they Live as they list, we should have thought it needless to take care for them, because they were safe without it. But it hath pleased God so to order it, that our care must be the means by which they must receive the good even of all that Christ hath done for them.

25. And now, if after all that God hath done to save these Souls of ours, we will not bestow a little Care on them our selves, we very well deserve to perish. If a Physician should undertake a patient that were in some desperate disease, and by his skill bring him so far out of it, that he were sure to recover, if he would but take care of himself and observe those rules the Physician set him, would you not think that man weary of his life; that would refuse to do that? So certainly that man is weary of his soul, wilfully casts it away, that will not consent to those easie conditions, by which he may save it.

26. You see how great kindness God hath to the Souls of ours, the whole TRINITY, Father, Son, and Holy Ghost have all done their parts for them. The FATHER gave his only Son, the SON gave Himself, left his glory, and endured

of Caring for the Soul.

the bitter death of the Cross, meerly to keep our Souls from perishing. The HOLY GHOST is become as it were our attendant, waits upon us With Continual offers of his grace, to Enable us to do that which may preserve them; nay he is so desirous we should accept those Offers of his, that he is said to be grieved when we refuse them, Ephes. 4. 30. Now what greater disgrace and affront can we put upon God then to despise what he thus values, that those Souls of ours, which Christ thought worthy every drop of his blood, we should not think worth any part of our Care? We use in things of the world, to rate them according to the opinion of those who are best skilled in them; now certainly God who made our Souls, best knowes the worth of them; and since he prizes them so high, let us (if it be but in reverence to him) be ashamed to neglect them. Especially now that they are in so hopeful a condition, that nothing but our own carelesness can possibly destroy them.

27. I have now briefly gone over those Four motives of care I at first proposed, which are each of them such, as never misses to stir it up towards the things of this World; and I have also shewed you how much more Reasonable, nay Necessary it is they should do the like for the Soul. And now what can I say more, but conclude in the words of Isaiah 46.8. Remember this and shew your selves men. That is, deal with your Soul as your Reason teaches you to do with all other things that concern you. And sure this common Justice bindes you to; for the Soul is that which furnishes you with that Reason, which you exercise in all your worldly business;

P R E F A C E, Of the Necessity, &c.

business; and shall the Soul it self receive no Benefit from that Reason which it affords you? This is as if the Master of a Family, who provides food for his servants, should by them be kept from Eating any himself, and so remain the onely starved creature in his house.

28. *And as Justice ties you to this, so Mercy doth likewise; you know the poor Soul will fall into Endless and unspeakable Miseries, if you continue to neglect it, and then it will be too late to consider it. The last Refuge you can hope for is Gods mercy, but that you have despised and abused. And with what face can you in your greatest need beg for his mercie to your Souls, when you would not afford them your own? No not that common Charity of considering them, of bestowing a few of those idle Houres, you know not (scarce) how to pass away, upon them.*

19. *Lay this to your hearts, and as ever you hope for Gods pity, when you must want it, be sure in time to pity your selves, by taking that due Care of your Precious Souls which belongs to them.*

30. *If what hath been said have perswaded you to this so necessary a Duty, my next work will be to tell you how this Care must be imployed, and that, in a word, is in the doing of all those things which tend to the making the Soul happy, which is the end of our Care; and what those are I come now to shew you.*



PARTITION I.

Of the Duty of Man by the Light of Nature, by the Light of Scripture : the three great branches of Mans Duty, to God, our Selves, our Neighbour : our Duty to God; of Faith, the Promises, of Hope, of Love, of Fear, of Trust.



THE Benefits purchased for us by Christ, are such as will undoubtedly make the Soul Happy, for Eternal Happiness it self is one of them; but because these Benefits belong not to us till we perform the Condition required of us; whoever desires the happiness of his Soul, must set himself to the performing of that Condition; what that is, I have already mentioned in the General, That it is the hearty, honest endeavour of obeying the whole will of God. But then that will of God containing under it many particulars, it is necessary we should also know what those are; that is,

B what

SUNDAY what are the *several* things, that God now requires of us, our performance whereof will bring us to everlasting happiness, and the neglect to endless misery.

Of the light
of NA-
TURE

2. Of these things there are some which God hath so stamped upon our souls, that we *Naturally* know them; that is, we should have known them to be our Duty, though we had never been told so by the Scripture. That this is so, we may see by those *Heathens*, who having never heard of either *Old* or *New Testament*; do yet acknowledge themselves bound to some *General Duties*, as to *Worship God*, to be *just*, to *Honour* their *Parents*, and the like; and as *St. Paul* saith, *Rom. 2. 15. Their Consciences do in those things accuse or excuse them*; that is, tell them, whether they have done what they should, in those particulars, or no.

3. Now though *Christ* hath brought greater Light into the world, yet he never meant by it to put out any of that *Natural* light, which God hath set up in our *Souls*: Therefore let me here, by the way, advise you not to walk contrary even to this *lesser* light, I mean, not to venture on any of those Acts, which meer *Natural Conscience* will tell you are sins.

4. It is just matter of sadness to any *Christian* heart, to see some in these dayes, who profess much of Religion, and yet live in such sins, as a meer *heathen* would abhor; men that pretending to higher degrees of *Light*, and holiness,

Part. 1. *The light of Scripture.*

3

holiness, then their brethren do, yet *practice* SUNDAYS
contrary to all Rules of *common honesty*, and
make it part of their Christian liberty so to do,
of whose Seducement it concerns all that love
their *Souls* to beware: and for that purpose let
this be laid as a Foundation, *That that Reli-*
gion or Opinion cannot be of God, which allows
men in any wickedness.

5. But though we must not put out this *light*
which God hath thus put into our souls; yet
this is not the only way whereby God hath
revealed his will; and therefore we are not to
rest here but proceed to the knowledge of
those other things which God hath by other
means revealed.

6. The way for us to come to know them is *The light of*
by the SCRIPTURES, wherein are set down *SCRIP-*
those several commands of God which he hath *TURES.*
given to be the Rule of our *Duty*.

7. Of those, some were given before *Christ*
came into the world, such are those precepts
we finde scattered throughout the *Old Testa-*
ment, but especially contained in the *Ten*
Commandments, and that excellent Book of
Deuteronomy; others were given by *Christ*,
who added much, both to the *Law* implanted
in us by *Nature*, and that of the *Old Testa-*
ment; and those you shall finde in the *New*
Testament, in the several precepts given by him
and his *Apostles*, but especially in that *Divine*
Sermon on the Mount, set down in the fifth,
sixth and seventh Chapters of St. *Mathews*
Gospel.

SUNDAY.

I.

8. All these should be severally spoke to, but because that would make the discourse very long, and so less fit for the *meaner* sort of men, for whose use alone it is intended, I chuse to proceed in another manner; by *summing* all these together, and so as plainly as I can, to lay down, what is now the duty of every *Christian*.

The Three
great branches
of
MANS
DUTY.

9. This I finde briefly contain'd in the words of the Apostle, *Tit. 2. 2. That we should live soberly, righteously, and godly in this present world*; where the word *Soberly* contains our duty to our selves; *Righteously*, our duty to our neighbour, and *Godly*, our duty to God. These therefore shall be the Heads of my discourse, our DUTY to GOD, our SELVES, and our NEIGHBOUR. I begin with that to God, that being the best ground-work whereon to build both the other.

Duty to God

10. There are many parts of our DUTY to GOD, the two chief are these: First to acknowledge him to be God; secondly, to have no other; under these are contained all those particulars, which make up our whole duty to God, which shall be shewed in their order.

A knowing
ledging him
to be God.

11. To acknowledge him to be God, is to believe him to be an infinite glorious Spirit, that was from everlasting, without beginning, and shall be to everlasting, without end. That he is our Creator, Redeemer, Sanctifier, Father, Son, and Holy Ghost, one God, blessed for ever. That he is subject to no alterations, but is Unchangeable; that he is no bodily sub-

Part. 1. Of Faith.

5

substance, such as our eyes may behold, but *spiritual* and *invisible*, whom *no man hath seen, nor can see*, as the Apostle tells us, *1 Tim. 3. 16.* That he is infinitely great and *Excellent*, beyond all that our *wit* or *conceit* can imagine; that he hath received his being from none, and gives *being* to all things.

SUNDAY,
1.

12. All this we are to believe of him in regard of his *Essence* and being: but besides this, he is set forth to us in the *Scripture* by several *Excellencies*, as that he is of *Infinite Goodnesse and Mercy, Truth, Justice, Wisdom, Power, All-sufficiency, Majesty*; that he disposes and governs all things by his *Providence*; that he *Knows* all things and is *present* in all places; these are by *Divines* called the *Attributes of God*, and all these we must undoubtingly *acknowledge*, that is, we must *firmly believe* all these *Divine Excellencies* to be in God, and that in the greatest degree, and so that they can never cease to be in him, he can never be other then *infinitely Good, Merciful True, &c.*

13. But the *acknowledging* him for our God signifies yet more then this; it means that we should perform to him all those several parts of *Duty* which belong from a *Creature* to his *God*: what those are I am now to tell you.

14. The first is FAITH, or *Belief*, not onely FAITH. that forementioned of his *Essence* and *Attributes*, but of his *Word*, the believing most firmly, that all that he saith is perfectly true. This necessarily

SUNDAY. necessarily arises from that *attribute*, his *truth*, it being natural for us to *believe* whatsoever is said by one, of whose truth we are confident. Now the *Holy Scriptures* being the *Word* of God, we are therefore to conclude, that all that is contained in them is most *true*.

Of his Affirmations.

15. The things contained in them are of these four sorts: First, *Affirmations*, such are all the *stories of the Bible*, when it is said, such and such things came so and so to pass; *Christ* was born of a *Virgin*, was laid in a *Manger*, &c. And such also are many points of *Doctrine*, as that there are *three persons* in the *God-head*, that *Christ* is the *Son of God*, and the like. All things of this sort thus delivered in *Scripture* we are to believe most *true*. And not onely so, but because they are all *written* for our *Instruction*; we are to consider them for that purpose, that is, by them to lay that *Foundation* of *Christian knowledge*, on which we may build a *Christian life*.

Commands

16. The *second* sort of things contained in the *Scripture*, are the *Commands*, that is, the *several things enjoined* us by God to perform; these we are to believe to come from him, and to be most just, and fit for him to *command*: but then this belief must bring forth *Obedience*, that what we believe thus fit to be done, be indeed done by us; otherwise our *belief* that they come from him serves but to make us more *inexcusable*.

Threatnings.

17. Thirdly the *Scripture* contains *threatnings*; many *Texts* there are which *threaten*

Part. I. Of Faith.

7

SUNDAY

I.

to them that go on in their sins, the *Wrath* of God, and under that are contained all the *punishments* and *miseries* of this life, both *spiritual* and *temporal*, and *everlasting* destruction in the life to come. Now we are most stedfastly to *Believe*, that these are Gods *threats*, and that they will certainly be performed to every impenitent sinner. But then the use we are to make of this belief, is to keep from those *sins* to which this destruction is threatened, otherwise our belief adds to our guilt, that will wilfully go on in spite of those *threatnings*.

18. *Fourthly*, the *Scripture* contains *Promises*. and those both to our *Bodies* and our *Souls*; for our *bodies* there are many *promises* that God will provide for them what he sees necessary; I will name onely one *Mat. 6. 33. Seek ye first the kingdom of God and his righteousness, and all these things, that is, all outward necessities, shall be added unto you*: but here it is to be observed, that we must *first seek the kingdom of God and his righteousness*, that is, make it our first and greatest care to serve and obey him before this promise even of *temporal* good things belongs to us. To the *soul* there are many and *high promises*, as *first*, that of *present ease* and *refreshment* which we finde, *Mat. 11. 29. Take my yoke upon you, and learn of me, and ye shall finde rest to your souls*: but here it is apparent, that before this *rest* belongs to us, we must have taken on us *Christs yoke*, become his servants and *Disciples*.

SUNDAY. *ciples. Finally there are promises to the soul even of all the benefits of Christ; but yet those only to such as perform the Condition required; that is, Pardon of Sins to those that repent of them, Increase of Grace to those that diligently make use of what they have already, and humbly pray for more, and Eternal Salvation to those that continue to their lives end in hearty obedience to his Commands.*

I.

19. This *Belief* of the *Promises* must therefore stir us up to perform the *Condition*, and till it do so, we can in no reason expect any good by them; and for us to look for the benefit of them on other termes, is the same mad presumption that it would be in a *Servant* to challenge his *Master* to give him a *reward* for having done nothing of his work, to which alone the reward was promised; you can easily resolve what answer were to be given to such a *servant*, and the same we are to expect from God in this case. Nay further, it is sure, God hath given these promises to no other end, but to invite us to holiness of life; yea, he gave his Son, in whom all his promises are as it were summ'd up, for this end. We usually look so much at Christs coming to satisfy for us, that we forget this other part of his errand. But there is nothing surer, then that the main purpose of his coming into the world was to plant good life among men.

20. This

20. This is so often repeated in Scripture, **SUNDAY:**
 that no man that considers and believes what **I.**
 he reads can doubt of it. Christ himself tells
 us, Mat. 9. 13. *He came to call sinners to re-*
pentance. And S. Peter, Acts 3. 26 tells us;
That God sent his Son Jesus to bless us, in turn-
ing every one of us from our iniquities; for it
 seems the *turning us from our iniquities* was the
 greatest special Blessing which God intended
 us in Christ.

21. Nay, we are taught by S. Paul, that this
 was the end of his very death also, Tit. 2. 14.
Who gave himself for our sins, that he might
redeem us from all iniquity, and purifie to
himself a peculiar people, zealous of good
works. And again, Gal. 1. 4. *Who gave him-*
self for us, that he might deliver us from this
present evil world, that is, from the sins and ill
customs of the world. Divers other Texts
 there are to this purpose, but these I suppose
 sufficient to assure any man of this one great
 truth, that all that Christ hath done for us
 was directed to this end, the bringing us to
 live Christianly; or in the words of Saint
 Paul, *To teach us, that denying ungodli-*
nesse and worldly lusts, we should live
soberly, righteously and godly in this present
world.

22. Now we know Christ is the foun-
 dation of all the promises; *In him all the*
promises of God are yea, and Amen,
 2 Cor. 1. 20. And therefore if God gave
 Christ to this end, certainly the Promises
 are

SUNDAY. are to the same also. And then how great an abuse of them is it to make them serve for purposes quite contrary to what they were intended? *viz.* to the *incourageing* us in sins, which they will certainly do, if we perswade our selves they belong to us, how wickedly soever we live. The Apostle teaches us another use of them, 2 Cor. 7. 1. *Having therefore these promises, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* When we do thus we may justly apply the *promises* to our selves, and with comfort expect our parts in them. But till then, though these *promises* be of certain truth, yet we can reap no benefit from them, because we are not the persons to whom they are made, that is, we perform not the condition required to give us right to them.

23. This is the *Faith* or Belief required of us towards the things God hath revealed to us in the Scripture, to wit, such as may answer the *End* for which they were so revealed, that is, the bringing us to good lives; the bare believing the *truth* of them, without this, is no more then the *Devils* do, as St. James tells us, Chap. 2. 19. Only they are not so unreasonable as some of us are, for they will tremble as knowing well this *Faith* will never do them any good. But many of us go on confidently, and doubt not the *sufficiency* of our *Faith*, though we have not the least *fruit of obedience* to approve it by; let such hear

Part. I. of Hope.

II

near St. James's judgement in the point, Chap. SUNDAY.

26. *As the body without the spirit is dead, so Faith if it have not works is dead also.* I.

24. A second Duty to God is HOPE, that HOPE. is, a comfortable expectation of these good things he hath promised. But this as I told you before of *Faith*, must be such as agrees to the nature of the *promises*, which being such as requires a condition on our part, we can hope no further then we make that good; or if we do, we are so far from performing by it this Duty of Hope; that we commit the great sin of *Presumption*, which is nothing else but *hoping* where God hath given us no ground to hope: this every man doth that hopes for pardon of sins and eternal life, without that *repentance* and *obedience* to which alone they are promised; the true hope is that which purifies us: St. John saith, 1 Epist. 3. 5. *Every man that hath this hope purifieth himself, even as he is pure*; that is, it makes him leave his sins and earnestly endeavour to be holy as *Christ* is, and that which doth not so, how confident never it be, may well be concluded to be but that hope of the *Hypocrite*, which *Iob* assures us shall perish.

25. But there is another way of transgressing this Duty, besides that of *Presumption*, and that is by *desperation*, by which I mean not that which is ordinarily so called, viz. the *Despairing* of mercy, so long as we continue in our sins, for that is but just for us to do: but I mean such a *desperation* as makes us give over

SUNDAY. over endeavour, that is, when a man that sees

1. he is not at the present such a one as the *promises* belong to, concludes, he can never become such, and therefore neglects all duty, and goes on in his sins. This is indeed the sinful *desperation*, and that which if it be continued in, must end in destruction.

26. Now the work of hope is to prevent this, by setting before us the *generality* of the *promises*, that they belong to all that will but perform the *condition*. And therefore though a man have not hitherto performed it, and so hath yet no right to them, yet *hope* will tell him, that that right may yet be gained, if he will now set heartily about it. It is therefore strange folly for any man, be he never so sinful, to give up himself for lost when if he will but change his course, he shall be as certain to partake of the *promises* of mercy, as if he had never gone on in those former sins.

27. This Christ shews us in the Parable of the *Prodigal*, *Luke* 15. where we see that son, which had run away from his Father, and had consumed the *portion* given him, in *riotous living*, was yet upon his *return* and *repentance* used with as much kindness by the *Father*, as he that had never offended, nay with higher and more passionate expressions of love. The intent of which Parable was onely to shew us how graciously our *heavenly Father* will receive us, how great soever our former sins have been,

ve shall return to him with true sorrow
 or what is past, and sincere obedience
 for the time to come; nay so acceptable
 a thing is it to God, to have any sinner
 return from the errour of his wayes, that
 there is a kinde of triumph in heaven for
 it, *There is joy in the presence of the Angels*
of God, over one sinner that repenteth:
Luke 15. 10. And now who would not ra-
 ther chuse by a *timely repentance*, to bring
 joy to Heaven, to God and his *holy Angels*,
 then by a *suilen desperation* to please *Satan*
 and his *accursed spirits*; especially when by
 the former we shall gain endless happiness to
 our selves, and by the latter as endless tor-
 ments?

28. A *Third Duty* to God is LOVE; there Love its
 are two common Motives of love among men. Motives.
 The one the *goodness* and *excellency* of the per-
 son; the other his *particular kindness*, and
 love to us; and both these are in the *highest*
 degree in God.

29. First, he is of *infinite goodness*, and *excel-* Gods ex-
lency in himself; this you were before taught cellency.
 to believe of him, and no man can doubt
 that considers but this one thing, that
 there is nothing good in the world, but
 what hath received all its *goodness* from God:
 his goodness is as the *Sea*, or *Ocean*; and
 the goodness of all *creatures*, but as some
small Streames flowing from the Sea; now
 you would certainly think him a mad man,
 that should say the Sea were not greater
 then

SUNDAY. then some little brook; and certainly it is no less folly to suppose that the *goodness* of God doth not as much (nay infinitely more) exceed that of all creatures. Besides the *goodnesse* of the creature is imperfect and mixt with much evil; but his is *pure* and entire without any such mixture. He is perfectly *Holy*, and cannot be tainted with the least *impurity*, neither can be the Author of any to us, for though he be the cause of all the goodness in us, he is the cause of none of our *sins*. This *St. James* expressly tells us, Chap. 1. 13. *Let no man say when he is tempted, he is tempted of God; for God cannot be tempted with evil, neither tempteth he any man.*

His kindness to us.

30. But *secondly*, God is not only thus good in himself, but he is also wonderful good, that is, kind and merciful to us, we are made up of two parts, a *Soul* and a *Body*, and to each of these God hath exprest infinite mercy and tenderness. Do but consider what was before told you of the **SECOND COVENANT**, and the *mercies* therein offered, even *Christ* himself and all his *benefits*, and also that he offers them *sincerely* and *heartily*, that no man can miss enjoying them but by his own default. For he doth most really and affectionately desire we should embrace them and live; as appears by that solemn Oath of his, *Eze. 33. 11. As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his wayes and live: whereto he adds this passionate expression, Turn ye, turn ye from your evil wayes*

for why will ye die? To the same purpose you may read *Ezek. 18*. Consider this, I say, and then surely you cannot but say, he hath great kindness to our Souls. Nay, let every man but remember with himself the many calls he hath had to repentance and amendment; sometimes outward by the Word, sometimes inward by the secret whispers of Gods Spirit in his heart, which were onely to woo and intreat him to avoid *Eternal misery*, and to accept of *Eternal happiness*; let him, I say, remember these, together with those many other means God hath used toward him for the same end, and he will have reason to confesse Gods kindness, not only to mens souls in general, but to his own in particular.

31. Neither hath he been wanting to our Bodies, all the good things they enjoy, as health, strength, food, raiment, and what ever else concerns them, are meerly his gifts, so that indeed it is impossible we should be ignorant of his mercies to them, all those outward comforts and refreshments we daily enjoy, being continual effects and witnesses of it; and though some enjoy more of these then others, yet there is no person but enjoys so much in one kinde or other, as abundantly shewes Gods mercy and kindnesse to him in respect of his Body.

32. And now surely you will think it but reasonable we should Love him, who is in all respects thus Lovely: Indeed this is a duty so generally acknowledged, that if you should ask

SUNDAY. ask any man the question, whether he loved God or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed *love* him, and this will soon be proved to you by examining a little, what are the *common effects of love*, which we bear to men like our selves, and then trying, whether we can shew any such *fruits* of our love to God.

*Fruit of
Love, Desire
of pleasing.*

33. Of that sort there are divers, but for shortness I will name but two. The *first* is a *Desire of pleasing*, the *second* a *Desire of enjoying*. These are constantly the *Fruits of Love*. For the *first*, 'tis known by all, that he that loves any person is very desirous to approve himself to him, to do whatsoever he thinks will be pleasing to him; and according to the degree of love, so is this desire more or less, where we love earnestly, we are very earnest and careful to *please*. Now if we have indeed that *love to God*, we pretend to, it will bring forth this fruit, we shall be careful to please him in all things. Therefore as you judge of the tree by its fruits, so may you judge of your love of God, by this fruit of it; nay indeed this is the way of trial, which Christ himself hath given us, *John. 14. 15 If ye love me keep my Commandments*, and St. *John* tell us, *1 Ep. 5. 3. That this is the love of God, that we walk after his Commandments*, and where this one proof is wanting, it will be impossible to testify our love to God.

34. But it must yet be farther considered

that this love of God must not be in a low or weak degree; for besides that the *Motives* to it, His *Excellency* and his *Kindness* are in the highest, the same *Commandment* which bids us love God, bids us love him with all our heart, and with all our strength, that is, as much as is possible for us, and above any thing else. And therefore to the fulfilling of this *Commandment*, it is necessary we love him in that degree; and if we do so, then certainly we shall have not only some slight and faint endeavours of pleasing, but such as are most diligent and earnest, such as will put us upon the most painful and costly duties, make us willing to forsake our own ease, goods, friends, yea life itself, when we cannot keep them without disobeying God.

35. Now examine thy self by this, hast thou this fruit of love to shew? Doeſt thou make it thy constant and greatest care to keep Gods Commandments? To obey him in all things? Earnestly labouring to please him to the utmost of thy power, even to the forsaking of what is dearest to thee in this world? If thou dost, thou mayest then truly say thou lovest God. But on the contrary, if thou wilfully continuest in the breach of many, nay, but of any one command of his, never deceive thy self, for the love of God abides not in thee. This will be made plain to you, if you consider what the *Scripture* saith of such, as that they are enemies to God by their wicked works, Col. 3.21. That the carnal minde (and such is every

SUNDAY I. very one that continues wilfully in sin) is enmity with God, Rom. 8. 7. That he that sins wilfully tramples under foot the Son of God, and doth despight unto the Spirit of Grace, Heb. 10. 29. and many the like. And therefore unless you can think enmity, and trampling, and despight to be fruits of love, you must not believe you love God, whilest you go on in any wilful disobedience to him.

Desire of
Enjoying.

36. A second fruit of Love, I told you, was desire of *Enjoying*. This is constantly to be seen in our love to one another. If you have a friend whom you intirely love, you desire his conversation, wish to be alwayes in his company: and thus will it also be in our love to God, if that be as great and hearty as this.

37. There is a twofold *Enjoying of God*, the one *Imperfect* in this life, the other more *Perfect* and compleat in the life to come: that in this life is that *conversation*, as I may call it, which we have with God in his *Ordinances*, in *Praying* and *Meditating*, in *Hearing* his Word, in *Receiving* the *Sacrament*, which are all intended for this purpose, to bring us into an intimacy and familiarity with God by *speaking* to him, and *hearing* him speak to us.

38. Now if we do indeed love God, we shall certainly hugely value and desire these wayes of conversing with him; it being all that we can have in this life, it will make us with *David* esteem one day in Gods Court better then a thousand Psa. 84. 10. we shall be

Part. 1. of Love of God.

19

glad to have these opportunities of approach-
ing to him as often as it is possible, and be care-
ful to use them diligently, to that end of uni-
ting us still more to him; yea we shall come to
these Spiritual exercises with the same cheer-
fulness we would go to our dearest friend. And
if indeed we do thus, is is a good proof of our
Love.

39. But I fear there are not many have this
to shew for it, as appears by the common
backwardness and unwillingness of men to
come to these; and their negligence and heart-
lessness when they are at them; and can we
think that God will ever own us for lovers of
him, whilst we have such dislikes to his com-
pany, that we will never come into it but
when we are dragg'd by *fear, or shame* of men,
or some such worldly Motive? It is sure you
would not think that man loved you, whom
you perceived to shun your company, and
to be loath to come in your sight. And there-
fore be not so unreasonable as to say, *You love*
God, when yet you desire to keep as far from
him as you can.

40. But besides this there is another *En-
joyment* of God, which is more perfect and
complete, and that is our *perpetual* enjoying of
him in heaven, where we shall be for ever uni-
ted to him, and enjoy him not now and then
only for short spaces of time, as we do here, but
continually without *interruption*, or breaking
off. And certainly if we have that *degree* of
love to God we ought, this cannot but be most

SUNDAY. earnestly desired by us so much, that we shall
 I. think no *labour* too great to compass it. The
seven years that *Jacob* served for *Rachel*. *Gen.*
29.20. seemed to him but a few days for the
 love that he had to her: and surely if we have love
 to God we shall not think the service of our
 whole lives too dear a price for this full *Enjoy-*
ment of him, nor esteem all the *Enjoyments* of
 the world worth the looking on in comparison
 thereof.

41. If we can truly tell our selves we do
 thus long for this enjoyment of God, we may
 believe we *love* him. But I fear again there are
 but few that can thus approve their *love*. For
 if we look into mens lives, we shall see they
 are not generally so fond of this *Enjoyment*,
 as to be at any pains to purchase it. And not
 only so, but it is to be doubted, there are many
 who if it were put to their choice, whether
 they would live here alwayes to enjoy the
 profit and pleasure of the world, or go to hea-
 ven to enjoy God, would, like the children of
Gad and *Ruben*, set up their rest on this side
Jordan, *Numb* 32. and never desire that hea-
 venly *Canaan*; so close do their affections
 cleave to things below, which shews clearly
 they have not made God their *treasure*, for
 then according to our *Saviours* Rule, *Mat.* 6.
 21. their heart would be with him. Nay, fur-
 ther yet; it is too plain that many of us set
 little *value* on this *Enjoying* of God, that we
 prefer the vilest and basest sins before him, and
 chuse to *Enjoy* them, though by it we utter-
 ly lose our parts in Him, which is the case of

every man that continues wilfully in those sins.

42. And now I fear, according to these Rules of *Trial*, many that profess to love God, will be found not to do so. I conclude all with the words of St. *John* 1 *Ep.* 3. 18. which though spoken of the love of our brethren, is very fitly applicable to this love of God, let us not love in word, neither in tongue, but in deed and in truth.

43. A Fourth duty to God is FEAR; this arises from the consideration both of his justice and his power; his Justice is such, that he will not clear the wicked, and his Power such that he is able to inflict the sorest punishments upon them; and that this is a reasonable cause of fear, Christ himself tells us, *Mat.* 10. 18. *Fear him which is able to destroy both body and soul in hell.* Many other places of Scripture there are, which commend to us this duty, as *Psal.* 2. 11. *Serve the Lord with fear: Psal.* 34. 9. *Fear the Lord ye that be his Saints: Prov.* 9. 10. *The fear of the Lord is the beginning of wisdom*, and divers the like; and indeed all the threatnings of wrath against sinners, which we meet with in the Scripture, are only to this end, to work this fear in our hearts.

44. Now this fear is nothing else, but such an awful regard of God, as may keep us from offending him. This the wise man tells us, *Pro.* 16. 7. *The fear of the Lord is to depart from evil*: so that none can be said truly to fear God; that is not thereby withheld from sin; and this is but answerable to that common fear we have towards man; who ever we know may hurt us, we will beware of provoking; & therefore if we

The Whole Duty of Man.

SUNDAY. be not as wary of *displeasing* God, it is plain we
I. fear men more then we do him.

The folly of
fearing
Men more
then God

45. How great a madness this is, thus to
fear men above God, will soon appear if we
compare what man can do to us with that
which God can. And *first*, it is sure, it is not
in the power of man (I might say *Devils* too)
to do us any hurt, unless God *permit* and suf-
fer them to do it: so that if we do but keep
him our friend, we may say with the *Psalmist*,
The Lord is on my side, I fear not what
man can do unto me. For let their malice be
never so great, he can restrain and keep them
from hurting us; nay he can change their
minds towards us, according to that of the
wise man, Prov. 16. 7. *When a mans way*
please the Lord, he maketh even his enemies
be at peace with him. A notable example of
this we have in *Jacob*, Gen. 32. who when his
brother *Esau* was coming against him as an
enemy, God wonderfully turned his heart, so
that he met him with all the expressions of brotherly
kindness, as you may read in the next
Chapter.

46. But *secondly*, suppose men were left
liberty to do thee what mischief they could
alas, their power goes but a little way; they
may perhaps rob thee of thy *goods*, it may be
they may take away thy *liberty* or thy *credit*
or perchance thy *life* too, but that thou
knowest is the utmost they can do. But not
God can do all this when he pleases, and that
which is infinitely more, his vengeance reaches

Part. 1. Of Fear of God.

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I.

even beyond death it self, to the eternal misery both of *Body* and *Soul* in *hell*; in comparison of which, death is so inconsiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do,* saith Christ, *Luk. 12.4.* And then immediately adds, *But I will forewarn you whom you shall fear, fear him which after he hath killed, hath power to cast into hell, yea, I say unto you, fear him.* In which words the comparison is set between the greatest ill we can suffer from man, the loss of life, and those sadder evils God can inflict on us; and the latter are found to be the onely dreadful things, and therefore God only to be feared.

47. But there is yet one thing farther considerable in this matter, which is this, It is possible we may transgress against men and they not know it: I may perhaps *steal* my neighbours goods, or defile his wife, and keep it so close that he shall not suspect me, and so never bring me to punishment for it; but this we cannot do with God, he knows all things, even the most secret thoughts of our hearts; and therefore though we commit a sin never so closely, he is sure to finde us, and will as surely, if we do not timely repent, punish us eternally for it.

48. And now surely it cannot but be confessed, that it is much safer displeasing men, then God; yet alas our practice is as if we believed the *direct* contrary, there being nothing more ordinary with us then for the avoiding of

SUNDAY.

I.

some present danger we fear from men, to rush our selves upon the indignation of God. And thus it is with us, when either to save our *estates*, or *credits*, or our very *lives*, we commit any sin, for that is plainly the chusing to provoke God, rather than man.

49. But God knows this case of *fear of men* is not the only one wherein we venture to displease him; for we commit many sins, to which we have none of this temptation, nor indeed any other, as for instance, that of *Common swearing*, to which there is nothing either of pleasure, or profit to invite us. Nay, many times, we, who so fear the mischiefs that other men may do to us, that we are ready to buy them off with the greatest sins, do our selves bring all those very mischiefs upon us, by sins of our own chusing. Thus the careless *prodigal* robs himself of his estate, the *deceitful* and *dishonest* man, or any that lives in open *notorious sin*, deprives himself of his *credit*, and the *Drun-kard* and *Glutton* brings *diseases* on himself, to the shortning his life. And can we think we do at all fear God, when that fear hath so little power over us, that though it be backt with the many present *mischiefs* that attend upon sin, it is not able to keep us from them? Surely such men are far from fearing God, that they rather seem to defie him, resolve to provoke him, whatsoever it cost them, either in this world or the next. Yet so unreasonably partial are we to our selves, that even such as these will pretend to this fear: you may examine multi-

multitudes of the most gross scandalous sinners, before you shall meet with one that will acknowledge he fears not God. It is strange it should be possible for men thus to cheat themselves; but however, it is certain we cannot deceive God, he will not be *mockt*, and therefore if we will not now so *fear* as to avoid sin, we shall one day *fear* when it will be too late to avoid punishment.

50. A *Fifth Duty* to God, that of TRUST-
ING in him, that is, *depending* and *resting* on him: and that is *first* in all dangers, *secondly* in all wants. We are to rest on him in all our dangers both *Spiritual* and *Temporal*. Of the first sort, are all those *Temptations*, by which we are in danger to be *drawn* to sin. And in this respect he hath promised that if we *resist the Devil* he shall flee from us, *Jam. 4. 7*. Therefore our duty is first to *pray earnestly* for Gods grace to enable us to overcome the *temptation*, and *secondly*, to set our selves manfully to combat with it, not yielding or giving consent to it in the least degree, and whilst we do thus, we are *confidently* to rest upon God, that his *grace* will be *sufficient* for us, that he will either remove the *temptation*, or *strengthen* us to *withstand* it. In all spiritual dangers

51. *Secondly*, in all outward & *Temporal* dangers we are to rest upon him, as knowing that he is able to deliver us, and that he will do so if we see it best for us, & if we be such to whom he hath promised his protection, that is, such as truly fear him. To this purpose we have many promises in Scripture, *Pl. 34. 7*. The angel of the Lord tarrieth In all Temporal.

SUNDAY. tarrieth round about them that fear him, and delivereth them: & Ps. 34. 20. The Lord delivereth the souls of his Saints, and all that put their trust in him shall not be destitute; and divers the like.

1. And also we have many examples, as that of the three children in the Furnace, Daniel 3, That of Daniel in the Lions Den, Daniel 6. And many others; all which serve to teach us this one lesson, that if we go on conscionably in performing our duty, we need not be dismayed for any thing that can befall us, for the God whom we serve is able to deliver us.

Not seek to deliver our selves by any Sin.

52. Therefore in all dangers we are first humbly to pray for his aid, and then to rely on our selves cheerfully on him; and assuring ourselves that he will give such an issue as shall be most for our good. But above all things, we must be sure to fix our dependence wholly on him, and not to rely on the creatures for help, much less must we seek to deliver ourselves by any unlawful means; that is, by the committing of any sin; for that is like Saul and Samuel 18. 7. to go to the Witch, that is, to the Devil for help, such courses do commonly deceive our hopes at the present, and instead of delivering us out of our streights, plunge us in greater, and those much more uncomfortable ones, because then we want that which is the onely support, Gods favour and aid, which we certainly forfeit, when we thus seek to rescue our selves by any sinful means. But supposing we could by such a way certainly free our selves from the present danger; yet

alas we are far from having gained safety by it; we have onely removed the danger from that which was less considerable, and brought it upon the most precious part of us, our *Souls*; like an *unskilful Physitian*, that to remove a pain from the finger strikes it to the *heart*; we are therefore grossly mistaken, when we think we have played the good *Husband* in saving our liberties or Estates, or Lives themselves by a sin; we have not saved them, but madly overbought them, laid out our very *Souls* on them: And *Christ* tells us how little we shall gain by such bargains, *Mat. 17. 29. What is a man profited if he shall gain the whole world and lose his own soul?* Let us therefore resolve never to value any thing we can possess in this world at so high a rate, as to keep it at the price of the least sin, but when ever things are driven to such an issue, that we must either part with some, perhaps all our worldly possessions, nay life it self or else commit a sin, let us then remember, that this is the season for us to perform that great and excellent duty of *taking up the Cross*, which we can never so properly do as in this case; for our bearing of that which we have no possible way of avoiding, can at most be said to be but the *carrying of the Cross*, but then onely can we be said to *take it up*, when having a means of escaping it by a sin, we rather chuse to endure the *Cross* then commit the *Sin*; for then it is not laid on us by any unavoidable necessity, but we willingly *chuse* it; and this is highly acceptable

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ceptable with God, yea, withall so strictly required by him, that if we fail of performing it, when we are put to the *tryal*, we are not to be accounted followers of *Christ*, for so himself hath expressly told us, *Mat. 16. 24. If any man come after me, let him deny himself, and take up his Cross and follow me;* & so again, *Mar. 8. 34. It were therefore a good point of Spiritual wisdom for us, sometimes by some lower degrees of self-denial, to fit our selves for this greater, when we shall be called to it; we know he that expects to run a Race will beforehand be often breathing himself, that he may not be foil'd when he comes to run for the prize; in like manner 'twill be fit for us, sometimes to abridge our selves somewhat of our lawful pleasure, or ease, or profit, so that we may get such a mastery over our selves, as to be able to renounce all when our obedience to God requires it.*

In all wants
spiritual.

53. And as we are thus to *Trust* on God for deliverance from danger, so are we likewise for supply of our wants; and those again are either *Spiritual* or *Temporal*: our *Spiritual want* is that of his *Grace* to enable us to serve him, without which we can do nothing; and for this we are to depend on him, provided, we neglect not the means, which are *Prayer* and a *Careful using* of what he hath already bestowed on us: For then we have his promise for it, *he will give the holy Spirit to them that ask it, Luke 11. 13. and unto him that hath shall be given, Matth. 25. 29. that is, To him that hath made a good use of that grace, he hath already,*

God

God will give more We are not therefore to **SUNDAY.**
affright our selves with the *difficulty* of those **I.**
 things God requires of us, but *remember* he
 commands nothing which he will not *enable*
 us to perform, if we be not wanting to our
 selves. And therefore let us sincerely do our
 parts, and confidently assure our selves God
 will not fail of his.

54. But we have likewise *Temporal* and *Temporal*
Bodily wants, and for the *supply* of them we *wants.*
 are likewise to rely on him. And for this also
 we want no *Promises*, supposing us to be of
 the number of them to whom they are made,
 that is, Gods faithful Servants: *They that*
fear the Lord lack nothing, Psal. 34. 9. & v. 10.
They that seek the Lord shall want no manner
of thing that is good: Again, Psal. 33. 18, 19.
Behold the eye of the Lord is upon them that
fear him, upon them that hope in his mercy, to
deliver their souls from death, and to feed them
in time of famine. Examples also we have
 of this, as we may see in the case of *Elijah*,
 and the poor *Widow*, 1 *Kings* 17. And many
 others.

55. We are therefore to look up to him for
 the provision of all things necessary for us,
 according to that of the *Psalmist*, *The eyes of*
all wait upon thee, O Lord, and thou givest
them meat in due season. And our Saviour hath
 taught us to pray for our *daily bread*; there-
 by teaching us that we are to live in *conti-*
nuall dependence upon God for it. Yet I mean
 not by this, that we should so expect it from
 God,

SUNDAY. God, as to give up our selves to *idleness* and expect to be fed by *Miracles*. No, our honest *industry* and labour is the means by which God *ordinarily* gives us the *necessaries* of this life; and therefore we must by no means neglect that. He *that will not labour, let him not eat*, sayes the Apostle, 2 *Thess.* 3. 10. And we may believe God will pronounce the same *sentence*, and suffer the *slothful* person to want even necessary food. But when we have faithfully used our own *endeavour*, then we must also look up to God for his blessing on it, without which it can never prosper to us. And having done thus, we may comfortably rest our selves on his *Providence* for such a measure of these outward things as he sees fittest for us.

56. But if our condition be such that we are not able to labour, and have no other means of bringing in the *necessaries* of life to our selves, yet even then we are *cheerfully* to rest upon God, believing that he who feeds the *Ravens*, will by some means or other, though we know not what, provide for us, so long as he pleases we shall continue in this world, and never in any case torment our selves with *cark-ing* and *distrustful* thoughts, but as the Apostle, 1 *Pet.* 5. 7. *Cast all our care on him who careth for us.*

57. This is earnestly prest by our *Saviour* *Mat.* 6. where he abundantly shews the folly of this sin of distrust. The place is a most excellent one, and therefore I shall set

Part. I. Of Trust in God.

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I.

it down at large, Verse 25. Therefore, I say unto you, take no thought for your life, what you shall eat, or what you shall drink; neither for your body, what you shall put on; is not the life more then meat, and the body then raiment? Behold the fowls of the Air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the Lilies of the field how they grow, they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the Oven, shall he not much more clothe you, O ye of little Faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness, and then all these things shall be added unto you. Take therefore no thought for to morrow, for the morrow shall take thought for the things of it self, sufficient unto the day is the evil thereof. I might adde many other texts to this purpose, but this is so full and convincing; that I suppose it needless.

58. All therefore that I shall say more concerning this duty is to put you in minde of the great The benefits of trusting on God.

SUNDAY. great *benefits* of it; as *first*, that by this *trusting* upon God, you engage and binde him to *provide* for you. Men, you know, think themselves highly concern'd not to fail those that depend and trust upon them; And certainly God doth so much more. But then *secondly*; there is a great deal of ease and quiet in the practice of this duty; it delivers us from all those *carkings* and *immoderate* cares which disquiet our minds, break our sleep, and gnaws even our very heart. I doubt not but those that have felt them, need not be told they are uneasy. But then methinks that uneasiness should make us forward to embrace the means for the removing of them, and so we see it too often doth in *unlawful* ones; men will *cheat*, and *steal*, and *lie*, and do any thing to deliver themselves from the fear of want. But alas! they commonly prove but deceitful remedies; they bring Gods curse on us, and so are more likely to betray us to want, then to keep us from it. But if you desire a certain and unfailing cure for *cares*; take this of relying upon God.

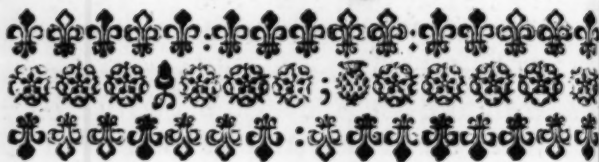
59. For what should cause that man to fear *want* that knows he hath one that cares for him; who is *All-sufficient*, and will not suffer him to want what is fit for him? If a *poor* man had but a *faithful promise* from a *wealthy* person that he would never suffer him to want, it is sure he would be highly cheered with it, and would not then think fit to be as carking as he was before, and yet a mans promise may

Part. I. *Of Trust in God.*

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I.

fail us, he may either grow *poor* and not be *able*, or he may prove *false* and not be *willing* to make good his word. But we know God is subject neither to impoverishing nor deceit. And therefore how vile an injury do we offer to him if we dare not trust as much upon his *promise* as we would that of a *man*? Yea, and how great a mischief do we do our selves by loading our mindes with a multitude of vexatious and tormenting cares, when we may so securely *cast our burden upon God*? I conclude this in the words of the Apostle, *Phil. 4.6. Be careful in nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known to God.*

D P A R



PARTITION II.

Of Humility, of Submission to Gods Will, in respect of Obedience; of Patience in all sorts of sufferings, and of Honour due to God in several wayes, in his House, possessions, his Day, Word, Sacraments, &c.

HUMILI-
TY.

§. I.

A SIXTH Duty to God is HUMILITY, that is, such a sense of our own meanesse and his excellency, as may work in us lowly and unfeigned submission to him: This Submission is twofold; first, to his Will, secondly, to his Wisdom.

Submission
to Gods will
in respect of
obedience.

2. The submission to his Will is also of two sorts, the submission either of obedience or patience, that of obedience is our ready yielding our selves up to do his will, so that when

God

Part. 2. *Of Humility &c.*

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God hath by his command made known to us **SUNDAY.**
 what his pleasure is, *cheerfully* and readily
 II.

to set about it. To enable us to this, *humility*
 is exceeding necessary; for a *proud* person is
 of all others the unaptest to obey, and we see
 men never pay an obedience but where they ac-
 knowledge the person commanding to be some
 way above them. And so it is here, if we be
 not thoroughly perswaded that God is infinite-
 ly above us, that we are *vileness* and nothing
 in comparison of him, we shall never pay our
 due obedience.

3. Therefore if ever you mean to obey in-
 tirely (as you must if ever you mean to be *sa-*
ved) get your hearts possess'd with the *sense* of
 that great unspeakable *distance* that is between *The great*
 God and you. Consider him as he is a God of *distance be-*
between God
and us.
infinite Majesty and *glory*; and we poor
worms of the earth, he *infinite* in *power*, able
 to do all things, and we able to do *nothing*,
 not so much as to make one *hair white or black*,
 as our Saviour speaks *Mat. 5. 36.* He of *in-*
finite purity and holiness, and we *polluted* and
 defiled; wallowing in all kinde of sins and un-
 cleanness; he *unchangeable* and constant, and
 we subject to *change* and alteration every mi-
 nute of our *lives*. He *Eternal* and *Immortal*,
 and we frail *mortals*, that when ever he *taketh*
away our breath we die, and are turned again
 to our *dust*, *Psal. 104. 29.* Consider all this, I
 say, and you cannot but acknowledge a wide
difference between God and man, and there-
 fore may well cry out with *Job*, after he

SUNDAY.
II.The unwor-
thiness of
our best
work.

had approach't so near to God, as to discern somewhat of his excellency, Job. 42. 56. Now mine eye seeth thee, wherefore I abhorre my self and repent in dust and ashes.

4. And even when this Humility hath brought us to obedience it is not then to be cast off, as if we had no further use of it; for there is still great use, nay necessity of it, to keep us from any high conceits of our performances, which if we once entertain, it will blast the best of them, and make them utterly unacceptable to God; like the strictness of the Pharisee, which when once he came to boast of, the Publican was preferred before him, Luke 18. The best of our works are so full of infirmity and pollution, that if we compare them with that perfection and purity, which is in God, we may truly say with the Prophet, *All our righteousnesses are as filthy rags*, Isaiah 64.6. And therefore to pride our selves in them, is the same madness, that it would be in a begger to brag of his apparel, when it is nothing but vile rags and tatters. Our Saviours precept in this matter must alwayes be remembred, Luke 17 10. *When you have done all those things which are commanded you, say, we are unprofitable servants*; if when we have done all, we must give our selves no better a title, what are we then to esteem our selves, that are so far from doing any considerable part of what we are commanded? Surely that worser name of *slothful and wicked servant*, Matthew 25.26.

we have no reason to think too bad for SUNDAY.
us. 11.

5. A *Second sort of Submission* to His Will, Submission is that of *Patience*; this stands in *suffering his will*, as that of obedience did in acting it, and is nothing else, but a *willing* and quiet yielding to whatever *afflictions* it pleases God to lay upon us. This the forementioned *humility* will make easie to us, for when our hearts are thoroughly possess'd with that *reverence* and esteem of God, it will be impossible for us to grudge or murmur at whatever he does. We see an instance of it in *Old Eli*, 1 *Sam.* 3. Who after he had heard the sad threatnings of God against him, of the destruction of his family, the loss of the Priesthood, the cutting off both his sons in one day, which were all of them afflictions of the heaviest kinde, yet this one consideration, that it *was the Lord*, inabled him calmly and quietly to yield to them; saying, *Let him do what seemeth him good*, Verse 18. The same effect it had on *David*, in his *suffering*, Psalm 39. 9. *I was dumb, I opened not my mouth because thou didst it: God doing it silenced all murmurings and grumblings* in him. And so must it do in us, in all our afflictions, if we will indeed approve our humility to God.

6. For surely you will not think that *child* hath due humility to his parent, or that *servant* to his Master, that when they are corrected, shall flie in the Father or Masters

SUNDAY
II.

sters face. But this do we when ever we grudge and repine at that which God layes upon us. But besides the want of Humility in our so doing, there is also a great want of justice in it; for God hath, as we are his creatures, a Right to do with us what he will, and therefore for us to resist that *right* of his, is the highest injustice that can be; nay farther, it is also the greatest *folly* in the world, for it is only our good that God aims at in afflicting us; that heavenly Father is not like our earthly ones, who sometime correct their children only to satisfy their own angry humour, not to do them good. But this is subject to no such frailties, *he doth not afflict willingly, nor grieve the children of men*, Lam. 3. 33. They are our sins, which do not only give him just cause, but even force and necessitate him to punish us. He carries to us the bowels and affections of the tenderest Father: now when a Father sees his child *stubborn* and rebellious, and running on in a course that will certainly undoe him, what greater act of Fatherly kindness can he do then chasten and correct him, to see if by that means he may amend him; nay indeed he could not be said to have true kindness to him if he should not. And thus it is with God when he sees us run on in sin, either he must leave off to love us, and so leave us to our selves to take our own course, and that is the heaviest curse that can befall any man; or else if he continue to love us, he must correct and punish us to bring

to amendment. Therefore when ever he strikes, we are in all reason, not onely *patiently* to lie under his rod, but (as I may say) kills it also; that is, be very *thankful* to him, that he is pleased not to give us over to our own *hearts lusts* Psal. 18. 12. But still continues his care of us, sends *afflictions*, as so many messengers to call us home to himself. You see then how gross a *folly* it is to murmur at those stripes which are meant so graciously; it is like that of a *froward Patient*, which reproaches and reviles the *Physician* that comes to cure him, and if such a one be left to die of his disease, every one knows whom he is to thank for it.

7. But it is not only quietness, no nor thankfulness neither under *afflictions*, that is the full of our *Duty* in this matter; we must have *fruitfulness* also, or all the rest will stand us in no stead. By fruitfulness I mean the bringing forth that, which the afflictions were sent to work in us; viz. the *amendment* of our *lives*. To which purpose in time of *affliction* it is very necessary for us to call our selves to an account, to *examine* our hearts and lives, and search diligently, what *Sins* lie upon us, which provoked God thus to smite us, and what soever we finde our selves guilty of, humbly to confess to *God* and immediately to forsake for the rest of our time.

8. All I shall adde concerning this duty of *patience*, is, that we are as much bound to it in one sort of *sufferings*, as another, whether our *suffering* be so immediately from *Gods*

In all sorts of sufferings.

SUNDAY. hand, that no creature hath any thing to do in it, as *sickness*, or the like; or whether it be such, wherein *men* are the instruments of afflicting us. For it is most sure, when any man doth us hurt, he could not do it, without *Gods* permission and sufferance, and God may as well make them the instruments of punishing us, as do it more directly by himself; and it is but a counterfeit patience, that pretends to submit to God, and yet can bear nothing from men; we see holy *Job*, who is set forth to us as a *patterne* of true patience, made no such difference in his afflictions; he took the loss of his *Cattel*, which the *Caldeans* and *Sabeans* robb'd him of, with the very same meekness with which he did that which was consumed by fire from Heaven, when therefore we suffer any thing from men, be it never so unjustly in respect of them, we are yet to confess it is most just in respect of God, and therefore instead of looking upon them with rage and *revenge*, as the common custome of the world is, we are to look up to God, acknowledge his justice in the affliction, begging his pardon most earnestly for those sins, which have provoked him to send it, and patiently and thankfully bear it, till he shall see fit to remove it; *Hill* saying with *Job*, *blessed be the name of the Lord.*

Submission
to Gods
wisdom.

9. But I told you *Humility* contained in it a submission not only to his *Will*, but also

to his *Wisdom*; that is, to acknowledge him infinitely Wise, and therefore that whatever he doth, is best and fittest to be done. And this we are to confess both in his *Commands*, and in his *Disposing* and ordering of things: First, whatsoever he commands us either to believe or do, we are to submit to his *Wisdom* in both, to *believe* whatever he bids us *believe*, how impossible soever it seems to our shallow understandings, and to do whatever he *commands* us to do, how contrary soever it be to our fleshly *Reason* or humour, and in both to conclude, that his *Commands* are most fit and *Reasonable* however they appear to us.

In his *Commands*.

In his *Disposals*.

10. *Secondly*, We are to *submit* to his *Wisdom* in respect of his *Disposal* and *Ordering* of things; to acknowledge he disposes all things most Wisely, and that not onely in what concerns the *World* in general; but also in what concerns every one of us in particular; so that what condition soever he puts us in, we are to assure our selves it is that which is *best* for us, since he *chuses* it for us who cannot erre. And therefore never to have impatient desires of any thing in this world, but to leave it to God to fit us with such an *estate* and *condition* as he sees best for us, and there let us quietly and contentedly rest; yea, though it be such as of all others we should least have wish'd for our selves. And this surely cannot but appear very reasonable to any that hath *humility*;

SUNDAY. *milit;* for that having taught him, that God is *infinitely wise*, and he very *foolish*, he can never doubt but that it is much more for his good that God should *chuse* for him, then he for himself; even as it is much more for the childes good to have the Parent *chuse* for it, then to be left to those *filly choices* it would make for its self. For how many times would it cut and burn, and mischief it self if it might have every thing it desires? And such children are we, we many times eagerly desire those things which would undoe us if we had them. Thus many times we wish for *Wealth*, and *Honour*, and *Beauty*, and the like, when if we had them they would onely prove *snares* to us, we should be drawn into sin by them. And this God, who knows all things, sees, though we do not, and therefore often denies us those things which he sees will tend to our mischief, and it is his abundant mercy that he doth so. Let us therefore when ever we are disappointed of any of our aims and wishes, not only *patiently* but *joyfully* submit to it, as knowing that it is certainly best for us, it being chosen by the unerring wisdom of our heavenly Father.

Honor.

II. A *seventh* Duty to God is HONOR, that is, the paying him such a *reverence* and respect as belongs to so great a Majesty. And this is either *inward* or *outward*. The inward is the exalting him in our *hearts*, having alwayes the highest and most excellent esteem of him. The outward is the manifesting and shewing forth

Part. 2. Of Honouring God, &c. 43

forth that *inward*; and that is the first *general* SUNDAY. II.

in the whole course of our lives, the living like men that do indeed carry that high esteem of God. Now you know if we bear any special *Reverence* but to a Man, we will be careful not to do any foul or base thing in his presence, and so if we do indeed honour God, we shall abhor to do any unworthy thing in his sight. But God sees all things, and therefore there is no way to shun the doing it in his sight if we do it at all; therefore if we do thus reverence him, we must never at any time do any sinful thing.

12. But besides this *general* way of honour- Several ing God, there are many *particular* acts by *ways of* which we may honour him, and those acts are *honouring* divers, according to the several particulars God. about which they are exercised. For we are to pay his honour not only *immediately* to himself, but also by a due estimation and account of all those things that nearly relate or belong to him. Those are especially six; *first*, his House; *secondly*, his Revenue or income (as I may say) *thirdly*, his Day, *fourthly*, his Word, *fifthly*, his Sacraments, and *sixthly*, his Name; and every one of these is to have some degree of our Reverence and Esteem.

13. *First*, his House, that is, the Church, In his which being the place set apart for his publick House. worship, we are to look on it, though not as Holy in respect of it self, yet in respect of its use, and therefore must not prophane it by imploying it to uses of our own. This Christ hath

SUNDAY. hath taught us by that act of his, *Matthew* 21. 12. in driving the buyers and sellers out of the Temple, saying, *My house is called the house of prayer*: And again, *John* 2. 16. *Make not my Fathers house a house of Merchandize*. By which it is clear, *Churches* are to be used only for the services of God, and we are to make that the only end of our coming thither, and not to come to Church as to a *Market*, to make bargains or dispatch businesses with our neighbours, as is too common among many. But when ever thou entrest the Church, remember that it is the *House of God*, a place where he is in an especial manner present, and therefore take the counsel of the Wise man, *Eccles.* 5. 1. and *keep thy foot when thou goest into the house of God*; that is, behave thy self with that godly awe and reverence which belongs to that great *Majesty* thou art before. Remember that thy business there is to converse with God, and therefore shut out all thoughts of the world, even of thy most lawful business, which though they be allowable at another time, are here sinful. How fearful a guilt is it then to entertain any such thoughts as are in themselves wicked? It is like the treason of *Judas*, who pretended indeed to come to kisse his *Master*, but brought with him a *band of Souldiers* to apprehend him, *Matthew* 26. We make shew in our coming to Church, of serving and worshipping God, but we bring with us a
train

Part 2. Of Honouring God, &c.

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II.

21. *train* of his enemies to provoke and despise him. This is a wickednesse that may out-vie the profaneness of these dayes, in turning *Churches* into *Stables*; for sinful and polluted thoughts are much the worst sort of beasts.

14. The *second* thing to which respect belongs, is his *Revenue* or income; that is, whatsoever is his peculiar possessions, set apart for the maintenance of those that attend his *Service*; those were the *Priests* in time of the Law, and *Ministers* of the Gospel now with us. And whatever is thus set apart, we must look on with such respect as not to dare to turn it to any *other* use. Of this sort some are the *free-will-offerings* of men, who have sometimes of their own accord given some of their Goods or Land to this *Holy* use; and whatsoever is so given, can neither by the person that gave, nor any other be taken away without that great sin of Sacrilege.

15. But besides these, there was among the *Jews*, and hath always been in all *Christian* Nations, something allotted by the *Law* of the Nation for the support and maintenance of those that attend the *service* of God. And it is *but* just and necessary it should be so, that those who by undertaking that *Calling* are taken off from the wayes of gaining a livelihood in the world, should be provided for by them whose souls they watch over. And therefore it is most reasonable, which the Apostle

SUNDAY. postle urges in this matter, 1 Cor 9. 11. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* That is, it is most unreasonable for men to grudge the bestowing a few carnal things, the outward necessities of this temporal life, on them from whom they receive spiritual things, even instruction and assistance towards the obtaining of an eternal life.

*The great sin
of Sacri-
ledge.*

16. Now whatsoever is thus appointed for this use, may by no means be employed to any other. And therefore those *Tithes* which are here by *Law* allotted for the maintenance of the *Ministry* must by no means be kept back, nor any tricks or shifts used to avoid the payment either in whole or in part. For first, it is certain, that it is as truly *theft* as any other robbery can be, *Ministers* having right to their *Tithes* by the same *Law* which gives any other man right to his estate. But then *secondly*, it is another manner of robbery then we think of, it is a *robbing of God*, whose *Service* they were given to maintain, and that you may not doubt the truth of this, it is no more then God himself hath said of it, *Mal. 3. 8. Will a man rob God? Yet ye have robbed me; yet ye say, Wherein have wee robbed thee? In Tithes and offerings.* Here it is most plain that in Gods account the withholding *Tithes* is a *robbing* of him. And if you please you may in the next verse see what the gains of this robbery amounts to, *Ye are cursed with a curse.* A curse is all is gotten by it; and common experience shews us

that

Part. 3. Of the Lords Day, &c. 47

that *GODS* vengeance doth in a remarkable *SUNDAY*,
 manner pursue this sin of Sacrilege, whether
 it be that of withholding *Tithes*, or the other
 of seizing on those *possessions*, which have been
 voluntarily consecrated to God. Men think
 to enrich themselves by it, but it usually proves
 directly contrary; this unlawful gain becomes
 such a Canker in the estate, as often eats out
 even that we had a *just* title to. And there-
 fore if you love (I will not say your souls, but)
 your estates, preserve them from that danger
 by a strict care never to meddle with any thing
 set a part for God.

17. A *Third* thing, wherein we are to ex-
 press our *Reverence* to God; is the hallowing
 of the *Times*, set apart for his *Service*. He
 who hath given all our time, requires some
 part of it to be paid back again, as a rent or
 tribute of the whole. Thus the *Jews* kept ho-
 ly the *seventh day*; and we *Christians* the *Sun-*
day or *Lords day*; the *Jews* were in their *Sab-*
bath especially to remember the *Creation* of
 the world, and we in ours, the *Resurrection* of
Christ, by which a way is made for us into that
 better world we expect hereafter. Now this
 day thus set apart, is to be employed in the
 Worship and Service of God, & that *first* more
 solemnly and *publickly* in the *Congregation*,
 from which no man must then absent himself
 without a just cause: and *secondly*, privately at
 home in praying with, and instructing our
 Families, or else in the yet more private du-
 ties of the closet, a mans own *private prayers*,
reading

SUNDAY, *Reading, Meditating, and the like.*

II.

And that we may be at leisure for these, a *Rest* from all worldly business is commanded; therefore let no man think that a *bare rest* from labour is all that is required of him on the *Lords day*, but the time which he saves from the works of his calling, he is to lay out on those spiritual duties. For the *Lords Day* was never ordained to give us a pretence for idleness, but onely to change our employment from worldly to heavenly, much less was it meant that by our rest from our callings we should have more time free to bestow upon our sins, as too many do, who are more constant on that day at the *Ale-house* than the *Church*. But this Rest was commanded, *first* to shadow out to us that *Rest* from *sin* which we are bound to all the *dayes* of our *lives*. And *secondly*, to take us off from our worldly business, and to give us time to attend the service of God and the need of our souls.

18. And surely if we rightly consider it, it is a very great benefit to us that there is such a *set time* thus weekly returning for that purpose. We are very intent and busy upon the world, and if there were not some such time appointed to our hands, it is to be doubted we should hardly allot any our selves. And then what a starved condition must these poor souls of ours be in, that shall never be afforded a meal? Whereas now there is a *constant diet* provided for them every *Sunday*, if we will conscionably imploy

Part 2. *The feasts of the Church; &c.*

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11.

It, may be a festival day to them, may bring them in such spiritual food, as may nourish them to eternal life. We are not to look on this day with grudging, like those in *Amos* 8. 5. Who ask, *When will the Sabbath be gone; that we may set forth wheat?* As if that time were utterly lost, which were taken from our worldly business. But we are to consider it, as the gainfullest, as the joyfullest day of the week; a day of *harvest*, wherein we are to lay up in store for the whole week, nay for our whole lives.

19. But besides this of the weekly *Lords* day, there are other times, which the Church hath set apart for the remembrance of some special mercies of God, such as the *Birth* and *Resurrection* of *Christ*, the *Descent* of the *Holy Ghost*, and the like; and these dayes we are to keep in that manner which the Church hath ordered; to wit, in the *solemn worship* of God; and in particular *thanksgiving* for that special blessing we then remember. And surely whoever is truly thankful for those rich mercies, cannot think it too much to set apart some few dayes in a year for that purpose.

*The Feasts
of the
Church.*

But then we are to look that our *Feasts* be truly spiritual, by imploying the day thus honestly, and not make it an occasion of intemperance and disorder, as too many, who consider nothing in *Christmas* and other good times; but the good cheers and jollity of them. For that is doing despight, in stead of honour to *Christ*; who came to bring all *purity* and

E

10ber:

SUNDAY. soberness into the world; and therefore must not have that coming of his remembred in any other manner.

II.

20. Other Dayes there are also set apart in *memory* of the *Apostles*, and other *Saints*, wherein we are to give hearty thanks to God, for his graces in them; particularly, that they were made instruments of *revealing* to us *Christ Jesus*, and the way of salvation, as you know the *Apostles* were by their Preaching throughout the world. And then farther, we are to meditate on those *Examples* of holy life, they have given us, and stir up our selves to the imitation thereof. And whoever does uprightly set himself to make these *uses* of these several *Holy dayes*, will have cause by the *benefit* he shall finde from them, to thank, and not to blame the *Church* for ordering them.

The Fasts.

21. Another sort of dayes there are, which we are likewise to observe, and those are *dayes* of *Fasting* and *Humiliation*; and whatever of this kinde the *Church* injoyns, whether constantly at set times of the *year*, or upon any *special* and more sudden occasion, we are to observe in such manner as she directs; that is not only a bare abstaining from *meat*, which is only the bodies punishment; but in afflicting our souls, humbling them deeply before God in a hearty confessing, and bewailing of our own, and the *nations* sins, and earnest prayer for Gods pardon and forgiveness, and for the turning away of those judgements, which those

fin

Sins have called for : but above all, in turning SUNDAY.
 our selves from our sins, loosing the bands of
 wickedness, as *Isaiah* speaks, Chap. 58. 6. and
 exercising our selves in works of mercy, dealing
 our bread to the hungry, and the like, as it there
 follows.

22. Fourthly, we are to express our Re- Gods word.
 verence to God, by Honouring his Word; and this
 we must certainly do, if we do indeed honour
 him, there being no surer signe of our despising
 any person, then the setting light by what he
 says to us; as on the contrary, if we value
 One, every word he speaks will be of weight
 with us. Now this Word of God is expressly
 contained in the holy Scriptures, the Old and
 New Testament, where he speaks to us, to The holy
Scriptures.
 shew us his Will and our duty. And there-
 fore to this word of his, we are to bear a won-
 derful respect, to look upon it, as the rules
 by which we must frame all the actions of our
 life; and to that end to study it much, to read
 in it as often as we can, if it may be, never to
 let a day pass us without reading or hearing
 some part of it read.

23. But then that is not all : we must not
 only read, but we must mark what we read,
 we must diligently observe, what Duties there
 are which God commands us to perform, what
 sins they are, which God there charges us
 not to commit, together with the rewards pro-
 mised to the one, and the punishment threat-
 ned to the other. When we have thus mark-
 ed, we must lay them up in our memory; not

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II.

so loosely and carelessly that they shall presently drop out again; but we must so fasten them there by often thinking and meditating on them, that we may have them ready for our use. Now that use is the directing of our *lives*; and therefore when ever we are tempted to the committing of any evil, we are then to call to minde this is the thing which in such a *Scripture* is forbidden by God, and all his vengeance threatned against it; and so in like manner when any opportunity is offered us of doing good, to remember, this is the *duty* which I was exhorted to in such a *Scripture*, and such glorious rewards promised to the doing of it; and by these considerations strengthen ourselves for resistance of the evil and performance of the good.

24. But besides this of the *written Word* it hath pleased God to provide yet further for our instruction by his *Ministers* whose Office it is to teach us Gods Will not by saying any thing contrary to the *written Word* (for whatsoever is so, can never be Gods will) but by explaining it, and making it easier to our understandings, and then applying it to our particular occasions and exhorting and stirring us up to the practice of it; all which is the end at which first their *Catechizing* and then their *Preaching* aimeth. And to this we are to bear also a due respect by giving diligent heed thereto, not only being present at *Catechizings* and *Sermons*, and either sleep out the time, or thinke

of somewhat else, but carefully marking what is said to us. And surely if we did but rightly consider, how much it concerns us, we should conclude it very reasonable for us to do so.

25. For first as to that of *Catechizing*, *Catechizing* is the laying the foundation upon which all *Christian practice* must be built, for that is the teaching us our *duty*, without which it is impossible for us to perform it. And though it is true, that the *Scriptures* are the *Fountains*, from whence this *knowledge of duty* must be fetched, yet there are many who are not able to draw it from this *Fountain* themselves, and therefore it is absolutely necessary it should be thus brought to them by others.

26. This *Catechizing* is generally look't on as a thing belonging onely to the *youth*, and so indeed it ought, not because the *oldest* are not to learn, if they be ignorant, but because all *children* should be so instructed, that it should be impossible for them to be ignorant when they come to years. And it nearly concerns every *Parent*, as they will free themselves from the guilt of their childrens eternal undoing, that they be careful to see them instructed in all necessary things; to which purpose it will be fit early to teach them some short *Catechisme*, of which sort none so fit as the *Church Catechisme*; yet are they not to rest on these endeavours of their own; but also to call in the *Ministers* help, that he may build them up farther in *Christian knowledge*.

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II.

27. But alas! It is too sure that *parents* have very much neglected this *Duty*, and by that means it is that such multitudes of men and women, that are called *Christians*, know no more of Christ, or any thing that concerns their own Souls, then the meekest *Heathen*.

28. But although it were their *Parents* fault that they were not instructed when they were young, yet it is now their own if they remain still ignorant; and it is sure it will be their own ruine and misery if they wilfully continue so. Therefore whoever it be, of what age or condition soever, that is in this ignorant estate, or in any such degree of it, that he wants any part of necessary saving knowledge, let him as he loves his soul, as ever he would escape eternal damnation, seek out for *instruction*, and let no fear of shame keep any from it: for *first* it is certain the shame belongs only to the wilful continuing in ignorance, to which the desire of learning is directly contrary, and is so far from a shameful, that it is a most commendable thing, and will be sure to be so accounted by all wise and good men. But *secondly*, suppose some prophane, senseless people should deride it, yet sure that *shame* were in all reason to be undergone joyfully rather then venture on that *confusion of face* which will at the day of *Judgement* befall those, who to avoid a little false shame amongst men, have gone on in a wilful ignorance of their duty, which ignorance will be so far from excusing any sins they shall commit, that it adds one great

great and heavy sin to all the rest, even the de- SUNDAY.

II.

spising that knowledge which is offered to them. How hainous a sin that is, you may learn in the first Chapter of the *Proverbs*, where *hating knowledge*, v. 29. is said to be the thing that draws down those sad vengeance forementioned, even *Gods forsaking men, laughing at their calamity* instead of helping them: which is of all other conditions in the world the most miserable, and surely they are madly desperate that will run themselves into it.

29. As for those who have already this foundation laid by the knowledg of the grounds of *Christian Religion*, there is yet for them a farther help provided by *Preaching*. And it is no more then needs, for God knows those that understand their duty well enough are too apt to forget it; nay, sometimes by the *violence* of their own *lusts* to transgress it even when they do remember it, and therefore it is very useful we should be put in minde of it to prevent our *forgetting*, and also often *exhorted* and *assisted* to *withstand* those *lusts* which draw us to those transgressions. And to these purposes preaching is intended, *first*, to warn us to be upon our guard against our spiritual enemy, and then to furnish us with weapons for the fight; that is, such means and helps as may best enable us to beat off *temptations* and get the victory over them.

30. Since therefore this is the end of *Preaching*, we must not think we have done our *duty* when we have heard a *Sermon*, though

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never so attentively, but we must lay up in our hearts those *instructions* and advices we there meet with, & use them faithfully to that end of *overcoming* our sins. Therefore when ever thou comest to the *Physician* of thy *Soul*, do as thou wouldest with the *Physician* of thy *body*; thou comest to him not onely to hear him *talk* and tell thee what will cure thee, but also to do according to his directions; and if thou dost not so here, thou art as vain as he that expects a bare *receipt* from his *Doctor* shall cure him though he never make use of it. Nay, thou art much more vain and ridiculous, for that though it do him no good will do him no harm, he shall never be the worse for having been taught a *medicine*, though he use it not: but in these *Spiritual Receipts* it is otherwise, if we use them not to our good they will do us a great deal of harm, they will rise up in judgement against us, and make our condemnation so much the heavier. Beware therefore not to bring that danger upon thy self, but when thou hast heard a *Sermon*, consider with thy self what *directions* there were in it for enabling thee to eschew evil, or to do good. And if there were any thing especially concern'd thine own besome-sin, lay that close to thy heart, and all the week after make it matter of meditation; think of it even whilst thou art at thy work, if thou wantest other time; and not only think of it, but set to the practise of it, do what thou wert advised to, for the *subduing* sins and quickning *grace* in thee. Finally, look

care.

carefully to practice the counsel of the Apostle, SUNDAY.

Jam. 1. 22. *Be ye doers of the Word, not hearers* II.*onely deceiving your own souls.* To hope for*good from the Word without doing of it,* is, it

seems, nothing but a deceiving our selves; Let

us never therefore measure our godliness by the

number of Sermons which we hear, as if the

hearing many were the certain mark of a good

Christian; but by the store of *fruit* we bring

forth by them, without which all our hearing

will serve but to bring us into that heavier por-

tion of *stripes*, which belongs to him that*knows his Masters Will and does it not,* Luke

12. 47. But this reverence which is due to

Preaching we must not pay to all that is now a-

dayes called so, for God knows there are ma-

ny *false Prophets gone out into the world*, as

the Apostle speaks. 1 John 4. 1. And now, if

ever, is that advice of his necessary, *To try**the Spirits whether they be of God.* But what

I have said, I mean onely of the Preaching of

those who first have a *lawful calling* to the Of-

fice, and secondly frame their doctrine accord-

ing to the right rule, the written Word of God.

But if any man say, he is not able to judge whe-

ther the Doctrine be according to the Word or

no, let him at least try it by the common known

rules of *duty* which he doth understand, and if

he find it a doctrine giving men liberty to com-

mit those things which are by all acknowledg-

ed *sins*, such as *rebellion, injustice, unmerciful-**ness, uncleanness*, or the like, he may conclude,

it is utterly contrary to God and his Word,

and

SUNDAY. & then *abhorrence*, & not *reverence* belongs to it.

II.

The Sacra-
ments.

31. *Fifthly*, we are to express our *honouring* of God by *reverencing* his *Sacraments*: those are two; *Baptisme*, and the *Supper of the Lord*. And this we are to do; *First* by our high *esteem* of them, *Secondly*, by our *reverent usage* of them; we are *first* to prize them at a *high rate*, looking on them, as the *instruments* of bringing to us the *greatest blessings* we can receive. The *first* of them *Baptisme*, that enters us into *covenant* with God, makes us *members of Christ*, and so gives us *right* to all those *precious benefits*, that flow from him, to wit, *pardon of sins*, *sanctifying grace*, and *heaven* it self, on *condition* we perform our parts of the *Covenant*. And as for the *Lords Supper*, that is not onely a *signe* and *re-membrance* of *Christ* and his *Death*; but it is *actually* the *giving* *Christ*, and all the *fruits* of his *death* to every *worthy receiver*; and therefore there is a *most high estimation*, and *value* due to each of them.

Of Baptisme.

32. And not only so; but in the *second place* we must shew our *reverence* in our *usage* of them; and that *first*, *Before*, *secondly*, *At*, *thirdly*, *After* the time of *Receiving* them. It is true that the *Sacrament of Baptisme* being now *administred* to us, when we are *Infants*, it is not to be expected of us, that we should in our *own persons* do any thing, either *before* or *at the time* of receiving it, those performances were *strictly required* of all persons, who were *baptized* when they were of *years*. But for

us,

us, it suffices to give us this right to *Baptisme*, that we are *born* within the pale of the *Church*, that is, of *Christian parents*; and all that is required at that time is, what we can only perform by others, they in our stead *promising* that when we come to *years* we will perform our parts of the *Covenant*. But by how much the lesse we are then able to do so much, the greater bond lies on us to perform those *after-duties* required of us, by which we are to supply the want of the former.

33. Now if you would know what those *duties* are, look over those promises which your *Godfathers* and *Godmothers* then made in your name, and you may then learn them. I cannot give you them in a better form then that of our *Churches Catechisme*, which tells, *That our Godfathers and Godmothers did promise and vow three things in our names; first, that we should forsake the Devil and all his works; the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Where, by the Devil is meant, first, this worshipping of all false gods, which is indeed but worshipping the Devil: A sin which at the time of Christs coming into the world was very common, most part of mankind then living in that vile Idolatry. And therefore when Baptisme was first ordained, it was but needful to make the forsaking of those false Gods a principal part of the vow. And though those false worships are now much rarer, yet there was one special part of them, which may be feared to be*

The vow of Baptisme.
yet

SUNDAY, yet too common among us, and that is all sorts

II. of uncleanness, which though we do not make Ceremonies of our Religion as the Heathens did of theirs, yet the committing thereof is a most high provocation in Gods eyes, such as drew him to destroy whole Cities with fire and brimstone, as you may read, Gen. 19. Nay, the whole world with water, Gen. 6. and will not fail to bring down judgements, and strange ones; on any that continue therein; and therefore the forsaking them well deserves to be lookt on as an especial part of this promise. Besides this, all dealing with the Devil is here vowed against, whether it be by practising witchcraft our selves, or consulting with those that do, upon any occasion whatever, as the recovery of our health, our goods, or whatever else; for this is a degree of the former sin, it is the forsaking of the Lord, and setting up the Devil for our God, whilst we go to him in our needs for help.

34. But we also renounce all the works of the Devil; and those are either in general all those that the Devil tempts us to, or else those particular kinds of sin which have most of his image on them; that is, those which he himself most practises, such are Pride (which brought him from being an Angel of light to the accursed condition he is now in) and Lying; he is, as our Saviour saith, John 8. 44. A Liar, and the Father of it; and such also are Malice and envy, especially Killing and Destroying of others, for he was a murderer from the beginning, John 8. 48. But above all there is nothing wherein

Part. 2. *The Vow of Baptisme, &c* C

wherein we become so like him, as in *Tempting* and drawing others to sin, which is his whole trade and business, and if we make it any part of ours, we become like that *roaring Lion*, that goes about seeking whom he may devour, 1 Pet. 5. 8. SUNDAY, 11.

35. The second thing we Vow to forsake, is the *Pomps and vanities of this wicked world*. By the pomps and vanities there are several things meant; some of them such as were used by the *Heathens* in some *Unlawful sports* of theirs, wherein we are not now so much concern'd, there being none of them remaining among us: but besides that, there is meant all *excess*, either in diet, or sports, or apparel, when we keep not those due measures, which either by the general rules of sobriety, or the particular circumstances of our qualities and callings we are bound to. Next, by the *wicked world*, we may understand, *first*, the *wealth and greatness of the world*, which though we do not so totally renounce, that it is lawful for a Christian to be either rich or great, yet we thus far *promise to forsake* them, that we will not set our hearts upon them, nor either get or keep them by the least unlawful means. *Secondly*, by the wicked world, we may understand the companies and customs of the world, which so far as they are wicked, we here renounce, that is, we *promise never* to be drawn by company to the commission of a sin, but rather to forsake the most delightful company then be ensnared by it; nor yet by custome, but rather venture the shame of being thought singular, ridiculous persons,

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II.

persons, walk as it were in a path by our selves, then put our selves into that *broad way* that leads to destruction, by giving our selves over to any *sinful custome* how common soever it be grown. If this part of our *vow* were but thoroughly considered, it would arm us against most of the *temptations* the world offers us, *company* and *custome* being the two special instruments by which it works on us.

36. A third thing we renounce, is all the *sinful lusts* of the *flesh*; where the *flesh* is to be understood in that sense wherein the *Scripture* often uses it, for the fountain of all disordered affections. For though those unclean desires which we ordinary call the *lusts* of the *flesh* are here meant, yet they are not the only things here contained, there being divers other things which the *Scripture* calls the *works of the flesh*; I cannot better inform you of them then by setting down that list *S Paul* gives of them, *Gal. 5. 19, 20, 21.* Now the *works of the flesh* are manifest, which are these, *adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.* This, with those other descriptions, you will finde scattered in several places of *Scripture*, will shew you there are many things contained under this part of your *vow*, the forsaking all the *sinful lusts* of the *flesh*.

37. The second thing our *Godfathers* and *Godmothers* promised for us, was, that we should be

believe all the Articles of the Christian Faith. These we have summed up together in that which we call the *Apostles Creed*, which since we promise to *believe*, we are supposed also to promise to learn them, and that not onely the words, but likewise the plain *sense* of them; for who can believe what he either never heard of, or knows not any thing of the meaning of it? Now by this believing is meant not only the consenting to the *truth* of them, but also the *living* like them that do believe. As for Example, our *believing* that God created us should make us live in that *subjection* and *Obedience* to him which becomes *Creatures* to their *Creator*; the *believing* that *Christ* Redeemed us, should make us yield up our selves to him as his *purchase*, to be disposed wholly by him, and *employed* only in his *service*. The *believing* a judgement to come, should give us care so to walk that we may not be condemned in it. And our *believing* the *life everlasting*, should make us *diligent* so to imploy our *short* moment of time here, that our *everlasting* life may be a life of joy, not of misery to us. In this manner from all the *Articles* of the *Creed*, ye are to draw *Motives* to confirm us in all *Christian Practice*, to which end it is that our *learning* and *believing* of them tends, and therefore without it we are very far from making good this part of our *vow*, the *believing all the Articles of the Christian faith*.

38. The last part of our *Vow* is that we should keep Gods holy will and Commandments,
and

SUNDAY. *and walk in the same all the dayes of our lives.*

II.

Where by *our keeping of Gods holy will and commandments*, is meant our doing of all those things, which he hath made known to us to be his will we should perform; wherein he hath given us his *holy Word* to *instruct* us, and *teach* us, what it is that he requires of us, and now he *expects* that we should faithfully do it without favouring our selves in the breach of any one of his commands. And then in this entire obedience, we must walk *all the dayes of our lives*: that is, we must go on in a constant course of obeying God; not only fetch some few steps in his wayes, but walk in them, and that not for some part of our time, but *all the dayes of our lives*, never turn out of them, but go on constantly in them, as long as we live in this world.

The first
obligation
of this Vow
of Baptisme.

39. Having now thus briefly explained to you this Vow made at your BAPTISME, all I shall adde concerning it, is only to remember you how nearly you are concern'd in the keeping it: and that first in respect of *justice*, *secondly*, in respect of *advantage and benefit*. That you are in *justice* bound to it, I need say no more, but that it is a *promise*, and you know justice requires of every man the keeping of his promise. But then this is of all other promises the most solemn and binding, for it is a *vow*; that is, a *promise made to God*; and therefore we are not only *unjust*, but *perjurers*, when ever we break any part of it.

40. But *secondly*, we are also highly concern'd

Part. 2. *The Vow of Baptisme, &c.*

65

ern'd to keep it, in respect of our own *benefit*. SUNDAY.

II.

I told you before, that *Baptisme* entred us into *Covenant* with God; now a *Covenant* is made up of *two* parts; that is, something *promised* by the one *party*, and something by the other of the parties that make the *Covenant*. And if one of them break his part of the *Covenant*, that is, perform not what he hath agreed to, he can in no reason look that the other should make good his. And so it is here, God doth indeed promise those benefits before mentioned, and that is his part of the *Covenant*. But then we also undertake to perform the several things contained in this *Vow of Baptisme*, and that is our part of it, and unless we do indeed perform them, God is not tyed to make good his, and so we forfeit all those precious benefits and advantages, we are left in that *natural* and *miserable* estate of ours, *children of wrath*, *enemies to God*, and *heirs of eternal damnation*. And now what can be the pleasure that any or all sins can afford us that can make us the least degree of recompence for such a loss, the *loss* of Gods favour and grace here, and the loss of our own souls hereafter? For as our Saviour saith, *Mark 8. 36. What shall it profit a man if he shall gain the whole world and lose his own soul?* Yet this mad bargain we make when ever we break any part of this our *vow of Baptisme*. It therefore most nearly concerns us to consider sadly of it, to remember that every sin we commit is a direct breach of this *Vow*, and therefore when thou art tempted to any sin, seem it never so light,

F

light,

SUNDAY.
II.

light, say not of it as *Lot* did of *Zoar*, Gen. 19. 20. *Is it not a little one?* But consider that whatever it is, thou hast in thy *Baptism* vowed against it, and then be it never so little it draws a great one at the heels of it, no less then that of being *forsworn*, which whoever commits, God hath in the *third commandment* pronounced, *He will not hold him guiltlesse*. And that we may the better keep this *vow*, it will be very *useful* often to repeat to our selves the several *branches* of it, that so we may still have it ready in our mindes to set against all *temptations*; and surely it is so excellent a *weapon*, that if we do not either *cast* it aside, or use it very *negligently*, it will enable us by Gods help, to put to flight our *spiritual* adversary. And this is that *reverence* we are to pay to this first *Sacrament*, that of *Baptisme*.

P A R



PARTITION III.

Of the Sacrament of the Lords Supper, of Preparation before, as examination of Repentance, Faith, Obedience, of duties to be done at the Receiving and afterwards, &c.

§. 1. **N**OW follows the Reverence due to the Sacrament of the LORDS SUPPER; and in this I must follow my first division, and set down first, what is to be done Before; secondly, At, and thirdly, After, the time of Receiving; for in this Sacrament we cannot be excused from any one of these, though in the former we are.

2. And first, for that which is to be done Before, S. Paul tells us it is Examination, 1 Cor. II. 28. But let a man examine himself and so let him eat of that bread and drink of that cup. But before I proceed to the particulars of this Examination, I must in the general tell you, that the Special business we have to do in this Sacrament, is to repeat and renew that Cove-

Things to be done before receiving.

Examination.

SUNDAY. *nant* we make with God in our *Baptism*, which we have in many wayes grievously broken; it pleases God in his great mercy to suffer us to come to the *renewing* of it in this *Sacrament*, which if we do in sincerity of heart, he hath promised to accept us, and to give us all those benefits in this, which he was ready to bestow in the *other* *Sacrament*, if we had not by our own fault forfeited them. Since then the *renewing* of our *Covenant* is our business of this time, it followes that these three things are necessary towards it: *First*, that we understand what that *Covenant* is; *Secondly*, that we consider, what our *Breaches* of it have been; and *Thirdly*, that we resolve upon a *strict* observance of it, for the rest of our life. and the trying our selves in every one of these particulars is that *Examination* which is required of us before we come to this *Sacrament*.

3. And *first*, we are to *Examine* whether we understand what this *Covenant* is; this is exceeding necessary, as being the foundation of both the other, for it is neither possible to discover our past sins, nor to settle *purposes* against them for the future without it. Let this therefore be your first businessse, *Try* whether you rightly understand what that *Covenant* is which you entred into at your *Baptisme*, what be the *Mercies* promised on Gods part, and the *Duties* on yours. And because the *Covenant* made with each of us in *Baptisme* is only the applying to our par-

ticulars

iculars the Covenant made by God in Christ SUNDAY.
 with all mankinde in general, you are to con- III.

sider whether you *understand* that ; if you do not, you must immediately seek for instruction in it. And till you have means of gaining better, look over what is briefly said in the entrance to this Treatise, concerning the SECOND COVENANT, which is the foundation of that *Covenant* which God makes with us in our *Baptisme*. And because you will there find, that Obedience to all Gods Commands is the *condition* required of us, and is also that which we expressly *Vow* in our *Baptisme*, it is necessary you should likewise know what those *Commands* of God are. Therefore if you finde you are ignorant of them, never be at rest till you have got your self instructed in them, and have gained such a measure of knowledge as may direct you to do that *Whole Duty of Man* which God requires. And the giving thee this instruction is the only aim of *This Book*, which, the more ignorant thou art, the more earnestly I shall intreat thee diligently to read. And if thou hast heretofore approacht to *this Holy Sacrament* in utter ignorance of these necessary things, bewail thy sin in so doing, but presume not to come again till thou hast by gaining this necessary knowledge fitted thy self for it, which thou must hasten to do. For though no man must come to the *Sacrament* in such ignorance, yet if he wilfully continue in it, that will be no *excuse* to him for keeping from this holy Table.

SUNDAY.
III.

Sins.

Several
sorts.

4. The *second* part of our *Examination* is concerning our *Breaches* of this *Covenant*; and here thou wilt finde the use of that *knowledge* I spake of. For there is no way of discovering what our *Sins* have been, but by *trying* our *Actions* by that which should be the *rule* of them, the *Law* of God. When therefore thou settest to this part of *Examination*, remember what are the several branches of thy *duty*, and then ask thy own heart in every particular, how thou hast *performed* it. And content not thy self with knowing in *general*, that thou hast broken Gods *Law*, but do thy utmost to discover in what *particulars* thou hast done so. Recall, as well as thou canst, all the *passages* of thy life, and in each of them consider what part of that duty hath been transgressed by it. And that not onely in the *grosser* act, but in *word* also, nay, even in thy most *secret* thoughts: For though mans *Law* reaches not to them, yet Gods doth: so that whatever he forbids in the act he forbids likewise in the *thoughts* and desires, and sees them as clearly as our most publick *acts*. This particular search is exceeding necessary; for there is no promise of forgiveness of any sin but onely to him that confesseth and forsaketh it. Now to both these it is necessarie that we have a direct and particular *knowledge* of our sins. For how can he either confess his Sin, that knows not his guilt of it? Or how can he *resolve* to forsake it, that discerns not himself to have formerly cleaved to it? Therefore we may
sure-

surely conclude, that this *Examination* is not only useful but necessary towards a full and compleat repentance; for he that does not take this particular view of his *sins*, will be likely to repent but by *halves*, which will never avail him towards his pardon; nothing but an entire forsaking of *every evil way*, being sufficient for that. But surely of all other times it concerns us, that when we come to the *Sacrament* our repentance be full and compleat; and therefore this strict search of our own hearts is then especially necessary. For although it be true, that it is not possible by all our diligence to discover or remember every sin of our whole lives: and though it be also true, that what is so unavoidably hid from us, may be forgiven without any more particular confession then that of *David*, *Psal.* 19. 12. *Cleanse thou me from my secret faults*; yet this will be no plea for us if they come to be *secret* onely because we are negligent in searching. Therefore take heed of *deceiving* thy self in this weighty businesse, but search thy soul to the *bottom*, without which it is impossible that the wounds thereof should ever be thoroughly cured.

5. And as you are to enquire thus narrowly concerning the several *Sorts* of sins, so also must you concerning the *Degrees* of them, for there are divers *Circumstances* which increase and heighten the Sin. Of this sort there are many; as *first*, when we sin against *knowledge*, that is, when we certainly *know* such a thing

SUNDAY. to be a *sin*, yet for the present pleasure or profit (or whatever other motive) adventure of

Knowledge ^{III.} This is by Christ himself adjudged to be a great *heighting* of the *sin*. He that knows his Masters will and doth it not, shall be beaten with many stripes, Luke 12. 47. Secondly,

Deliberation when we sin with *Deliberation*, that is, when we do not fall into it of a sudden, ere we are aware, but have time to consider of it, this is another degree of the *sin*. But *thirdly*, a yet

Superior higher is, when we do it against the *Resistances* and checks of our own *conscience*, when that at the time tells us, this thing thou oughtest not to do: nay, layes before us the *danger* as well as the *sin* of it, yet in spite of these admonitions of *conscience* we go on and commit the *sin*; this is a huge increase of it, such as will raise the least *sin* into a most *high provocation*.

For it is plain, a *sin* thus committed must be a *wilful one*, and then be the *matter* of it never so *light* it is most hainous in Gods eyes. Nay this is a *circumstance* of such force, that it may make an *indifferent* action that is in itself no *sin*, become one. For though my *conscience* should erre in telling me such a thing were *unlawful*, yet so long as I were so *perswaded*, it were *sin* for me to do that thing; for in that case my *Will* consents to the doing a thing which I believe to be displeasing to God, and God (who judges us by our *Wills*, not *understandings*) imputes it to me as a *sin* as well as if the thing were in it self *unlawful*, and therefore surely we may conclude

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clude, that any thing which is in it self sinful, **SUNDAY**
is made much more so by being committed a- **III.**
gainst the checks of *conscience*. A *fourth aggravation* of a sin is, when it hath been often *repeated*,
for then there is not onely the guilt of so many more *Acts*, but every Act grows also so much *worse*, and more inexcusable. We alwayes judge thus in faults committed against our selves, we can forgive a *single* injury more easily then the same when it hath been *repeated*, and the oftner it hath been so repeated, the more hainous we account it. And so surely it is in faults against God also. *Fifthly*, & *after* the sins which have been committed after *vows* and Resolutions of amendment are yet more grievous; for that contains also the breaking of those *promises*. Somewhat of this there is in every *wilful* sin, because every such is a breach of that *Vow* we make at *Baptisme*. But besides that, we have since bound our selves by *new vows*, if at no other time, yet surely at our coming to the *Lords Supper*, that being (as was formerly said) purposely to repeat our *vow* of *Baptisme*. And the more of these vows we have made, so much the greater is our guilt, if we fall back to any sin we then renounced. This is a thing very wel worth weighing, and therefore examine thy self particularly at thy approach to the *Sacrament* concerning thy breaches of *former vows* made at the *Holy Table*. And if upon any other *occasion*, as *sickness*, *trouble* of minde, or the like, thou hast at any time made any other, call thy self to a
strict

SUNDAY strict account how thou hast performed them also, and remember that every sin committed against such *vows*, is besides its own natural guilt a *Perjury* likewise. *Sixthly*, a yet higher step is, when a Sin hath been to often committed that we are come to a *custom* and *habit* of it : and that is indeed a high degree.

Habitual 6. Yet even of Habits some are worse than others, as *first*, if it be so confirmed that we are come to a *hardness* of heart, have no sense at all of the sinne: Or, *secondly*, if we go on in it against any extraordinary means used by God to reform us, such as *sickness*, or any other affliction which seems to be sent on purpose for our reclaiming. Or *thirdly*, if all *Reproofs* and *Exhortations* either of Ministers or private friends work not on us, but either make us angry at our reprovers, or sets us on defending the sin. Or *lastly*, if this sinful Habit be so strong in us as to give us a *love* to the sin, not onely in our selves but in others, if, as the Apostle saith, *Rom. 1. 31. We do not onely do the things, but take pleasure in them that do them*, and therefore intice and draw as many as we can into the same sins with us : Then it is risen to the highest step of wickednesse, and is to be look't on as the utmost degree both of *sin* and *danger*. Thus you see how you are to Examine your selves concerning your sins, in each of which you are to consider how many of these heightning circumstances there have been

Part. 3. The Lords Supper, &c.

been, that so you may aright *measure* the *hainousness* of them.

SUNDAY
III.

Humiliation

7. Now the end of this *Examination* is, to bring you to such a sight of your sins, as may truly *humble* you, make you sensible of your own danger, that have provoked so great a *Majesty*, who is able so sadly to revenge himself upon you, And that will surely even to the most carnal heart appear a reasonable ground of sorrow. But that is not all; it must likewise bring you to a sense and *abhorrence* of your baseness, and *ingratitude*, that have thus offended so good and gracious a God, that have made such unworthy and unkinde returns to those tender and rich mercies of his. And this consideration especially must melt your hearts into a deep sorrow and contrition, the degree whereof must be in some measure answerable to the degree of your sins. And the greater it is, provided it be not such as shuts up the hope of Gods Mercie, the more acceptable it is to God, who hath promised not to *despise a broken and contrite heart*, *Psalms* 51. 17. And the more likely it will be also to bring us to amendment: For if we have once felt what the smart of a wounded Spirit is, we shall have the less minde to venture upon sin again.

8. For when we are tempted with any of the short pleasures of sinne, we may then out of our own experience
set

SUNDAY. set against them the sharp pains and terrors of
III. an accusing conscience, which will to any that

hath felt them be able infinitely to outweigh them. Endeavour therefore to bring your souls to this melting temper, to this deep unfeigned sorrow, and that not only for the danger you have brought upon your self; for though that be a consideration which may and ought to work sadness in us, yet where that alone is the motive of our sorrow, it is not that sorrow which will avail us for pardon; and the reason of it is clear, for that sorrow proceeds only from the love of our selves, we are sorry because we are like to smart. But the sorrow of a true penitent must be joyned also with the love of God, and that will make us grieve for having offended him, though there were no punishment to fall upon our selves. The way then to stir up this sorrow in us, is first, to stir up our love of God, by repeating to our selves the many gracious acts of his mercy towards us, particularly, that of his sparing us, and not cutting us off in our sins. Consider with thy self how many and how great provocations thou hast offered him, perhaps in a continued course of many years wilful disobedience, for which thou mightest with perfect justice have been ere this sent quick into hell: Nay; possibly thou hast before thee many examples of less sinners than thou art, who have been suddenly snatcht away in the midst of their sins. And what cause canst thou give,, why thou hast thus long escaped, but onely because His

eye

Contrition.

2

eye hath spared thee? and what cause of that **SUNDAY**
sparing, but his tender *compassions* towards
thee, his unwillingness that thou should'st *pe-*
rich? This consideration if it be prest home
upon thy soul, cannot chuse (if thy heart be not
as hard as the *nether Milstone*) but awake some-
what of *love* in thee towards this gracious,
this long-suffering God, and that *love* will cer-
tainly make it appear to thee, that it is an *evil*
thing and bitter, that thou hast forsaken the
Lord, Jer. 2. 19. That thou hast made such
wretched requitals of so great mercy; it will
make the both ashamed and angry at thy self
that thou hast been such an unthankful crea-
ture. But if the consideration of this one sort
of mercy, Gods *forbearance* onely, be such an
engagement and help to this godly sorrow,
what will then be the multitude of those other
mercies which every man is able to reckon up
to himself? And therefore let every man be as
particular in it as he can, call to minde as many
of them as he is able, that so he may attain to
the greater degree of true contrition.

9. And to all these endeavours must be ad-
ded *earnest prayers to God*, that he by his *holy*
Spirit would shew you your sins, and soften
your hearts, that you may throughly bewail
and lament them.

10. To this must be joyned an humble *con-Confession,*
fession of sins to God, and that not onely in ge-
neral, but also in particular, as far as your
memory of them will reach, and that with all
those heightning circumstances of them, which
you

SUNDAY. you have by the forementioned examination discovered. Yea, even secret and forgotten sins must in general be acknowledged, for it is certain there are multitudes of such; so that it is necessary for every one of us to say with David, *Psal. 19. 12. Who can understand his errors? Cleanse thou me from my secret faults.* When you have thus confessed your sins with this hearty sorrow, and sincere hatred of them, you may then (and not before) be concluded to feel so much of your disease, that it will be seasonable to apply the remedy.

Faith.

11. In the next place therefore you are to look on him whom God *hath set forth to be the propitiation of our sins Rom. 3. 25. Even Jesus Christ, that Lamb of God, which taketh away the sins of the world, John 1. 29.* And earnestly beg of God, that by his most precious blood your sins may be washed away; and that God would for his sake be reconciled to you. And this you are to believe will surely be done, if you do for the rest of your time *for sake* your sins, and give your selves up sincerely to *obey* God in all his commands. But without that, it is vain to hope any benefit from Christ, or his sufferings. And therefore the *next* part of your preparation must be the setting those resolutions of obedience, which I told you was the *third* thing you were to examine your selves of, before your approach to the holy Sacrament.

**Resolutions
of Obedi-
ence.**

12. Concerning the particulars of this resolution, I need say no more, but that it must answer every part, and branch of our duty.

try; that is, we must not onely in *general resolve* that we will observe Gods *Commandments*, but we must resolve it for *every Commandment* by it self; and especially where we have found our selves molt to have failed heretofore, there especially to renew our resolutions. And herein it neerly concerns us to look that these resolutions be *sincere* and *unfeigned*, and not onely such flight ones as people use out of custome to put on at their coming to the Sacrament, which they never think of keeping afterwards. For this is a certain truth, that whosoever comes to this holy Table without an *entire hatred* of every sin, comes *unworthily*; and it is as sure, that he that doth entirely *hate* all sin, will resolve to forfake it; for you know *forsaking* naturally follows *hated*; no man willingly abides with a thing or person he *hates*. And therefore he that doth not so resolve, as that God the searcher of hearts may approve it as sincere, cannot be supposed to hate sin, and so cannot be a worthy receiver of that holy Sacrament. Therefore try your resolutions thoroughly, that you deceive not your selves in them, it is your own great danger, if you do; for it is certain you cannot deceive God, nor gain acceptance from him by any thing which is not perfectly hearty and unfeigned.

13. Now as you are to resolve on this *new obedience*, so you are likewise to resolve on the *Means*, which may assist you in the performance of it. And therefore consider in every

Of the
means.

SUNDAY. every duty, what are the *means* that may help you in it, and resolve to make use of them, how uneasy soever they be to your flesh; so on the other side consider what things they are, that are likely to *lead* you to sin, and resolve to shun and avoid them: this you are to do in respect of all sins whatever, but especially in those, whereof you have *formerly* been guilty. For there it will not be hard for you to finde, by what steps and *degrees* you were drawn into it, what *Company*, what *Occasion* it was that *ensnared* you, as also to what sort of *Temptations* you are aptest to *Yield*. And therefore you must particularly fence your self against the sin, by avoiding those *occasions* of it.

14. But it is not enough that you resolve you will do all this hereafter, but you must instantly set to it, and begin the course by doing at the *present* whatsoever you have opportunity of doing. And there are several things, which you may, nay, must do at the *present*, before you come to the Sacrament.

*Present re-
nouncing of
sin.*

15. As first you must cast off every *sin*, not bring any one unmortified lust with you to that Table; for it is not enough to purpose to cast them off afterwards, but you must then actually do it by withdrawing all *degrees* of love and *affection* from them; you must then give a bill of divorce to all your old beloved sins, or else you are in no fit way to be married to Christ. The reason of this is clear; for this Sacrament is our spiritual nourishment; now before we can receive spiritual nourishment

we must have *spiritual life*, (for no man gives *food* to a *dead* person.) But whosoever continues not only in the *act*, but in the *love* of any one known sin, hath no *spiritual life*, but is in Gods account no better then a *dead* carcass, and therefore cannot receive that *spiritual food*. It is true, he may eat the *bread*, and *drink* the *wine*, but he receives not *Christ*, but instead of him, that which is most dreadful; the Apostle will tell you what, *1 Cor. 11. 29. He eats and drinks his own damnation.* Therefore you see how great a necessity lies on you thus actually to put off every sin, before you come to this table.

16. And the same necessity lies on you for *Imbracing* a *second* thing to be done at this time, and that is, the putting your soul into a heavenly and Christian temper; by possessing it with all those *Graces* which may render it capable in the eyes of God. For when you have turned out Satan and his accursed train, you must not let your soul lie empty; if you do, Christ tells you, *Luke 11. 26. He will quickly return again, and your last estate shall be worse then your first.* But you must by earnest prayer invite into it the holy Spirit with his *Graces*, or if they be in some degree there already, you must pray that he will yet more fully possess it, and you must quicken and stir them up.

17. As for example, you must quicken your *Quickning of* humility, by considering your many and great *graces*.
 sins, your Faith, by meditating on Gods promises to all penitent sinners; your love to God
 G by

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by considering his mercies, especially those remembred in the *Sacrament*, his giving Christ to die for us: and your *love* to your neighbour, nay to your enemies, by considering that great example of his *suffering* for us that were enemies to him. And it is most particularly required of us when we come to this *Table*, that we copy out this pattern of his in a perfect forgiveness of all that have offended us, and not onely forgiveness, but such a kindness also as will express it self in all offices of *love* and friendship to them.

Charity.

18. And if you have formerly so quite forgot that blessed example of his, as to do the direct contrary; if you have done any unkindness or injury to any person, then you are to seek *forgiveness* from him: and to that end, *first acknowledge* your fault, & *secondly Restore* to him, to the utmost of your power, whatsoever you have deprived him of, either in goods or credit. This *Reconciliation* with our brethren is absolutely necessary towards the making any of our services acceptable with God, as appears by that precept of Christ, *Matth. 5.23, 24. If thou bring thy gift to the Altar and there remembrest that thy brother hath ought against thee, leave there thy gift before the Altar and go thy way, first be reconciled to thy brother and then come and offer thy gift.* Where you see, that though the gift be already at the *Altar*, it must rather be left there *unoffered*, then be offered by a man that is not at perfect peace with his neighbour.

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III.

neighbour. And if this *charity* be so necessary in all our services, much more in this, whereby a joynt partaking in the same holy mysteries, we signifie our being *united* and knit not onely to Christ our head, but also to each other, as fellow-members. And therefore if we come with any *malice* in our hearts, we commit an act of the highest *Hypocrisy*, by making a solemn profession in the *Sacrament* of that *charity* and *brotherly* love, whereof our hearts are quite void.

19. Another most necessary grace at this time is that of *devotion*, for the raising whereof we must allow our selves some time to *withdraw* from our worldly affairs, and wholly to set our selves to this business of *preparation*; one very special part of which preparation lies in raising up our souls to a devout and heavenly temper. And to that it is most necessary that we cast off all thoughts of the world, for they will be sure as so many clogs to hinder our souls in their mounting towards heaven. A special exercise of this devotion is *Prayer*, wherein we must be very frequent and earnest at our coming to the *Sacrament*; this being one great instrument wherein we must obtain all those other graces required in our preparation. Therefore be sure this be not omitted; for if you use never so much endeavour besides, and leave out this, it is the going to work in your *own strength* without looking to God for his help, and then it is impossible you should prosper in it: For we are

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not able of our selves to think any thing, as of our selves, but our sufficiency is of God, 2 Cor, 3. 5. Therefore be instant with him so to assist you with his grace, that you may come so fitted to this holy Table, that you may be partakers of the benefits there reached out to all worthy receivers.

*Necessity of
these graces.*

20. These and all other *spiritual Graces* our Souls must be clothed with when we come to this *Feast*, for this is that *Wedding-garment*, without which, whosoever comes is like to have the entertainment mentioned in the parable of him who came to the *marriage* without a *wedding-garment*, Mat. 22. 13. *who was cast into utter darkness, where is weeping and gnashing of teeth*; for though it is possible he may sit it out at the present and not to be snatcht from the *Table*, yet S. Paul assures him, *he drinks damnation to himself*, and how soon it may fall on him is uncertain: But it is sure, it will, if repentance prevent it not, and as sure that whenever it does come it will be *intolerable*, for *who among us can dwell with everlasting burnings?* Isa. 33. 14.

*The usefulness
of a spiritual guide.*

21. I shall adde but one thing more concerning the things which are to be done *before the Sacrament*, and that is an advise, that if any person upon a serious view of himselfe cannot satisfie his own Soul of his *sincerity*, and so doubts whether he may come to the *Sacrament*, he doe not rest wholly on his own judgement in the case: for if he be a truly *humbled Soul*, it is likely he may judge too hardly of himself; if he be not, it is odds, but if

if he be left to the satisfying of his own **SUNDAY.**
 doubts, he will quickly bring himself to pass **III.**
 too favourable a sentence. Or whether he be
 the one or the other, if he come to the *Sa-*
crament in that doubt, he certainly plunges
 himself into farther doubts and scruples, if not
 into sin: on the other side, if he forbear
 because of it, if that fear be a *causeless* one, *The*
 then he *groundlessly* abents himself from that
 Holy Ordinance, and so deprives his Soul of
 the benefits of it. Therefore in the midst of
 so many *dangers* which attend the mistake of
 himself, I would, as I said before, exhort him
 not to trust to his own judgement, but to
 make known his case to some *discreet* and *god-*
ly Minister, and rather be guided by his, who
 will probably (if the case be duly and with-
 out any *disguise* discovered to him) be better
 able to judge of him then he of himself. This
 is the counsel the *Church* gives in the *exhor-*
tation before the *Communion*, where it is ad-
 vised, that if any by *other means* there fore-
 mentioned, cannot *quiet his own conscience*, but
 require farther counsel and comfort, then let
 him go to some *discreet and learned Minister*
 of Gods Word, and open his grief, that he may
 receive such *ghostly counsel, advice and com-*
fort, that his conscience may be relieved, &c.
 This is surely such advice as should not be
 neglected, neither at the time of coming to the
Sacrament, nor any other when we are un-
 der any fear or reasons of doubt concerning the
 state of our Souls. And for want of this,

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many have run into very great mischief, having let the doubt fester so long, that it hath either plunged them into deep distresses of conscience, or which is worse, they have, to still that disquiet within them, betaken themselves to all *sinful pleasures*, and so quite cast off all care of their souls.

Not to be ashamed to discover our selves to one.

22. But to all this it will perhaps be said, that this cannot be done without discovering the nakedness and *blemishes* of the soul, and there is shame in that, and therefore men are unwilling to do it. But to that I answer, that it is very unreasonable that should be a hindrance. For *first*, I suppose you are to choose only such a person as will faithfully keep any secret you shall commit to him, and so it can be no *publick shame* you can fear. And if it be in respect of that single person, you need not fear that neither, for supposing him a godly man, he will not think the worse of you, but the better, that you are so desirous to set all right between God and your Soul. But if indeed there were shame in it, yet as long as it may be a means to cure both your trouble and your sin too (as certainly *godly* and *faithful counsel* may tend much to both) that shame ought to be despised, and it is sure it would, if we loved our Souls as well as our Bodies: for in bodily diseases, be they never so *shameful* or *shameful*, we count him a fool who will rather miss the cure than discover it, and then is must here be so much a greater folly, by how much the soul is more precious than the body.

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23. But

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23. But God knows, it is not only *doubting* persons, to whom this advice might be useful, there are others of another sort, whose *confidence* is their *disease*, who presume very groundlessly of the goodness of their estates; And for those it were most happy, if they could be brought to hear some more equal judgements than their own in this so weighty a business. The truth is, we are generally so apt to favour our selves, that it might be very *useful* for the most, especially the more ignorant sort, sometimes to advise with a *spiritual* guide; to enable them to pass right judgements on themselves; and not only so, but to receive directions, how to subdue and *mortifie* those sins they are most inclined to, which is a matter of so much difficulty, that we have no reason to despise any means that may help us in it.

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As necessary to the confident as to the doubtful

24. I have now gone through those several parts of duty we are to perform *Before* our Receiving. In the next place, I am to tell you, what is to be done *At the time of Receiving*. When thou art at the holy Table; *first*, humble thy self in an unfeigned acknowledgement of thy great *unworthiness* to be admitted there; and to that purpose remember again between God and thine own soul, some of thy greatest, and foulest sins, thy breaches of former *Vows* made at that Table, especially since thy *last* Receiving. Then meditate on those *Bitter Sufferings* of Christ, which are set out to us in the Sacrament, when thou seest the

At the time of receiving Meditation of thy unworthiness

The sufferings of Christ.

G 4

bread

SUNDAY. bread broken, remember how His *Blessed Body* was torn with nails upon the Crois; when thou seest the *Wine poured out*, remember how His *precious Blood* was spilt there; and then consider, it was thy sins that caused both. And here think, how unworthy a wretch thou art to have done that which occasioned such *torments* to Him: how much worse then his very *crucifiers*. They crucified him once, but thou hast, as much as in thee lay, crucified him dayly. They crucified him because they *knew* him not. But thou hast known both what he is in himself, *the Lord of Glory*, and what he is to thee, a most tender and merciful *Saviour*, and yet thou hast still continued thus to crucifie him afresh. Consider this, and let it work in thee, first a great sorrow for thy sins past, and then a great *hatred* & a firm *resolution* against them for the time to come.

The atone-
ment
wrought by
them.

25. When thou hast a while thus thought on these *sufferings* of *Christ* for the increasing thy humility and contrition; then in the second place think of them again, to stir up thy *Faith*, look on him as the *Sacrifice* offered up for thy sins, for the appeasing of Gods wrath, and procuring his favour and mercies toward thee. And therefore believingly, yet humbly beg of God to accept of that *Satisfaction* made by his innocent and beloved Son, and for the merits thereof to pardon thee whatever is past, and to be fully reconciled to thee.

Th; thank-
fulness
for them.

26. In the *third* place consider them again to raise thy *Thankfulness*. Think how much both

both of *shame and pain* he there endured, but especially those great agonies of his Soul, which drew from him that bitter cry, *My God, my God, why hast thou forsaken me?* Matth. 27. 45. Now all this he suffered only to keep thee from perishing. And therefore consider what unexpressible thanks thou owest him; and endeavour to raise thy Soul to the most zealous and hearty thanksgiving: for this is a principal part of duty at this time, the praising and magnifying that mercy which hath redeemed us by so dear a price. Therefore it will here well become thee to say with David, *I will take the Cup of Salvation and will call upon the Name of the Lord.*

27. Fourthly, look on these sufferings of *The great Christ* to stir up this love; and surely there cannot be a more effectual means of doing it, for here the love of Christ to thee is most manifest, according to that of the Apostle, 1 John 3. 16. *Hereby perceive we the love of God towards us, because he laid down his life for us.* And that even the highest degree of love, for as himself tells us, John 15. 13. *Greater love then this hath no man, then that a man lay down his life for his friend.* Yet even greater love then this had he: for he not only died, but died the most painful and most reproachful death, and that not for his friends, but his bitter enemies. And therefore if after all this love on his part there be no return of love on ours, we are worse then the vilest sort of men, for even the Publicans, Matthew 5. 46.

love

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SUNDAY. *love those that love them.* Here therefore

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chide and reproach thy self that thy love to him is so faint and cool, when His to thee was so zealous and affectionate. And endeavour to enkindle this holy flame in thy Soul, to love him in such a degree that thou mayest be ready to copy out his example, to part with all things, yea, even life it self when ever he calls for it, that is, whensoever thy obedience to any command of his shall lay thee open to those sufferings. But in the mean time to resolve never again to make any league with his enemies, to entertain or harbour any sin in thy breast. But if there have any such hitherto remained with thee, make this the reason to kill and crucifie it; offer it up at this instant a sacrifice to him who was sacrificed for thee, and particularly for that very end that *he might redeem thee from all iniquity.* Therefore here make thy solemn resolutions to forsake every sin, particularly, those into which thou hast most frequently fallen. And that thou mayest indeed perform those resolutions, earnestly beg of this crucified Saviour that he will, by the power of his death, mortifie and kill all thy corruptions.

*The benefits
of the New
Covenant
sealed in the
Sacrament.*

28. When thou art about to receive the *Consecrated Bread and Wine*, remember that God now offers to Seal to thee that *New Covenant* made with mankind in his Son. For since he gives that his Son in the Sacrament, he gives with him all the benefits of that Covenant, to wit, *pardon of Sins, Sanctifying grace* and

and a *Title* to an eternal inheritance. And here be astonish'd at the infinite goodness of God, who reaches out to thee so precious a treasure. But then remember that this is all but on condition that thou perform thy part of the *Covenant*. And therefore settle in thy soul the most serious purpose of obedience, and then with all possible devotion joyn with the *Minister* in that short, but excellent prayer, used at the instant of giving the *Sacrament*, *The Body of our Lord, &c.*

29. So soon as thou hast Received, offer up thy devoutest *Praises* for that great mercie, together with thy most earnest *prayers* for such assistance of Gods Spirit as may enable thee to perform the *Vow* thou hast now made. Then remembering that Christ is a propitiation not for our sins onely, but also for the sins of the whole world; let thy charity reach as far as his hath done, and pray for all mankind that every one may receive the benefit of that Sacrifice of His; commend also to God the estate of the *Church*, that particularly whereof thou art a Member. And forget not to pray for all to whom thou owest *Obedience*, both in *Church* and *State*; and so go on to pray for such particular persons as either thy *Relations* or their *wants* shall present to thee. If there be any *Collection* for the poor (as there alwayes ought to be at this time) give freely according to thy ability; or if by the default of others, there be no such *Collection*, yet do thou privately designe something towards the relief of thy poor

Upon Re-
ceiving give
thanks.

Pray

SUNDAY. poor brethren, and be sure to give it, the next fitting opportunity that offers it self. All this thou must contrive to do in the time that others are receiving; that so when the publick prayers, after the Administration begin, thou mayst be ready to joyn in them, which thou must likewise take care to do with all devotion: thus much for thy behaviour *At the time of receiving.*

*After the
Sacrament.*

*Private
Prayer and
Thankgi-
ving.*

*Not present-
ly to fall to
worldly af-
fairs.*

30. Now follows the *third* and last thing; that is, what thou art to do *After thy Receiving.* That which is immediately to be done, is as soon as thou art retir'd from the Congregation, to offer up again to God thy Sacrifice of Praise for all those precious mercies conveyed to thee in that holy Sacrament, as also humbly to intreat the continued assistance of his grace to enable thee to make good all those purposes of obedience thou hast now made. And in whatsoever thou knowest thy self most in danger, either in respect of any former habit, or natural inclination, there especially desire and earnestly beg his aid.

31. When thou hast done thus, do not presently let thy self loose to thy worldly cares and business. But spend all that day, either in meditating, praying, reading, good conferences, or the like, so as may best keep up that holy flame that is enkindled in thy heart. Afterwards, when thy calling requires thee to fall to thy usual affairs, do it, but yet still remember that thou hast a greater business then that

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that upon thy hands; that is, the performing **SUNDAY**
of all those *promises*, thou so lately made to **III.**
God, and therefore whatever thy outward im- *To keep thy*
ployments are, let thy heart be set on that, *resolutions*
keep all the particulars of thy resolution in *still in me-*
memory. memory, and whenever thou art tempted to
any of thy *old sins*, then consider, this is the
thing thou so solemnly *vowedst* against, and *The danger*
withal remember what a horrible guilt it will *of breaking*
be, if thou shouldest now wilfully do any thing *them.*
contrary to that vow; yea, and what a hor-
rible mischief also it will be to thy self. For
at thy receiving, God and thou entredst into
Covenant, into a league of friendship and kind-
ness. And as long as thou keepest in that
friendship with God, thou art safe, all the ma-
lice of men or Devils can do thee no harm: for
as the Apostle saith, *Rom. 8. 31. If God be for*
us who can be against us? But if thou breakest
this *league* (as thou certainly doest, if thou
yield to any wilful sin) then God and thou are *Making God*
enemies, and if all the world then were for *thy enemy.*
thee, it could not avail thee.

32. Nay, thou wilt get an enemy within *Thy own*
thine own bosome, thy conscience accusing and *conscience.*
upbraiding thee; and when God and thine own
conscience are thus against thee, thou canst not
but be extreemly miserable even in this life,
besides that fearfull expectation of wrath
which awaits thee in the next. Remember
all this when thou art set upon by any *tempta-*
tion, and then sure thou canst not but look
upon that temptation as a *cheat*, that comes

to

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to rob thee of thy *Peace*, thy *God*, thy very *Soul*. And then sure it will appear as unfit to entertain it, as thou wouldst think it to harbour one in thy house who thou knowest came to rob thee of what is *dearest* to thee.

Gods former
pardons no
incourage-
ment to sin.

33. And let not any experience of Gods mercy in *pardon*ing thee heretofore encourage thee again to provoke him, for besides that it is the highest degree of wickedness and unthankfulness to make that *goodness of his which should lead thee to repentance* an incouragement in thy sin: besides this I say, the oftner thou hast been pardoned, the less reason thou hast to expect it again, because thy sin is so much the greater for having been committed against so much mercy. If a *King* have several times pardoned an offender, yet if he still return to commission of the same fault, the King will at last be forced, if he have any love to Justice, to give him up to it. Now so it is here, God is as well just as merciful, and his *Justice* will at last surely and heavily avenge the abuse of his Mercy; and there cannot be a greater abuse of his mercy then to sin in *hope* of it: so that it will prove a miserable deceiving of thy self thus to presume upon it.

The obligation of this
vow perpetual.

34. Now this care of making good thy *Vow* must not abide with thee some few dayes only, and then be cast aside, but it must continue with thee all thy dayes. For if thou break thy *Vow*, it matters not whether *sooner* or *later*. Nay, perhaps the guilt may in some respects be more, if it be late, for if thou have for a good while

while gone on in the observance of it, that shewes the thing is possible to thee, and so thy after breaches are not of infirmity, because thou canst not avoid them, but of perversness, because thou wilt not: Besides the use of Christian walking must needs make it more easie to thee. For indeed all the difficulty of it is but from the custom of the contrary: And therefore if after some acquaintance with it, when thou hast overcome somewhat of the hardness, thou shalt then give it over, it will be most inexcusable. Therefore be careful all the dayes of thy life to keep such a watch over thy self, and so to avoid all occasions of temptations, as may preserve thee from all wilful breaches of this vow.

35. But though the obligation of every such single vow reach to the utmost day of our lives, yet are we often to renew it, that is, we are often to receive the holy Sacrament, for that being the means of conveighing to us so great and unvaluable benefits; and it being also a command of Christ, that we should do this in remembrance of him, we are in respect both of reason and duty to omit no fit opportunity of partaking of that holy Table. I have now shewed you what that reverence is which we are to pay to God in his Sacrament.

*Let often to
be renewed.*

PARTITION IV.

Honour due to Gods name; Sins against it; Blasphemy, Swearing; of Assertory, Promissory, Unlawful Oaths of Perjury, vain Oaths and the Sin of them, &c.

*Honour due
to Gods
Name.*

S. I. **T**He last thing wherein we are to express our *Reverence* to him, is the *Honouring* his Name. Now what this Honouring of his Name is, we shall best understand by considering what are the things by which it is dishonoured, the avoiding of which will be our way of honouring it.

*Sins against
it.*

Blasphemy.

The first is, all *Blasphemies*, or speaking any evil thing of God, the highest degree whereof is *curfing* him, or if we do not speak it with our *mouthes*, yet if we do it in our *hearts* by thinking any unworthy thing of him; it is lookt on by God, who sees the heart, as the vilest dishonour. But there is also a blasphemy of the *actions*, that is, when men who profess to be the servants of God, live so wickedly that they bring up an evil report on him whom they own as their Master and Lord. This Blasphemy the Apostle takes notice of *Rom. 2. 24.* Where he tells those who profess to be observers of the *Law*; that by their wick-

ed actions, the Name of God was blasphemed among the Gentiles. Those Gentiles were moved to think ill of God, as the favourer of sin, when they saw those, who called themselves his servants, commit it,

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A second way of Dishonouring Gods Name is by swearing, and that is of two sorts, either by false Oaths, or else by rash and light ones: A false Oath may also be of two kindes, as first, that by which I affirm somewhat, or secondly, that by which I promise. The first, is when I say such or such a thing was done so or so, and confirm this saying of mine with an Oath; if then I know there be not perfect truth in what I say, this is a flat perjury, a downright being forsworn: Nay, if I swear to the truth of that whereof I am only doubtful; though the thing should happen to be true, yet it brings upon me the guilt of Perjury; for I swear at a venture, and the thing might for ought I knew be as well false as true, whereas I ought never to swear to any thing, the truth of which I do not certainly know.

2. But besides this sort of Oathes, by which I affirm any thing, there is the other sort, that by which I promise somewhat. And that promise may be either to God or Man, when it is to God, we call it a vow, of which I have already spoken, under the head of the Sacraments, I shall now only speak of that to man; and this may become a false oath, either at, or after the time of taking it. At the time of taking it is false, if either I have then no real purpose of

H

make-

SUNDAY. making it good, or else take it in a sense different from that which I know; he to whom I make the *promise understands it*; for the use of *Oathes* being to assure the persons to whom they are made, they must be taken in *their sense*. But if I were never so *sincere* at the *taking* the *Oath*, if afterwards I do not *perform* it, I am certainly *perjured*.

**Unlawful
Oathes.**

3. The nature of an *Oath* being then thus *binding*, it nearly concerns us to look that the *Matter* of our *oathes* be lawful, for else we run our selves into a woful snare. For example, suppose I *swear* to kill a man, if I perform my *oath*, I am guilty of *Murder*, if I break it, of *perjury*. And so I am under a necessity of sinning one way or other: but there is nothing puts us under a greater degree of this *unhappy* necessity, then when we swear two *Oathes*, whereof the one is directly *cross* and *contradictory* to the other. For if I swear to give a man my whole estate, and afterwards swear to give all or part of that *estate* to another, it is certain I must break my *oath* to one of them, because it is impossible to perform it to *both*, and so I must be under a *necessity* of being *forsworn*. And into this unhappy *straight* every man brings himself that takes any *oath* which crosses some other which he hath formerly taken; which should make all, that love either God or their own souls, resolve never thus miserably to entangle themselves by taking one *oath* cross and thwarting to another. But it may perhaps here be asked, what a person that

that hath already brought himself into such a SUNDAY. condition shall do? I answer, he must first heartily *repent* the great sin of *taking* the *unlawful oath*, and then stick onely to the *lawful*, which is all that is in his power towards the repairing his fault, and qualifying him for Gods pardon for it.

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4. Having said this concerning the *kindes* of *God greatly* this sin of *Perjury*, I shall only adde a few words *dishonoured by perjury.* to shew you how greatly *Gods Name is dishonoured* by it. In all *oaths*, you know, God is solemnly called to witnesse the truth of that which is spoken; now if the thing be *false*, it is the basest affront and dishonour that can possibly be done to God. For it is in reason to signifie one of these two things, either that we believe he knows not whether we say *true* or no; (and that is to make him no *God*, to suppose him to be as *deceivable*, and easie to be deluded as one of our ignorant neighbours) or else that he is willing to countenance our Lyes; the former robs him of that great Attribute of his, his *knowing all things*, and is surely a great dishonouring of him, it being even amongst men accounted one of the greatest disgraces, to account a man fit to have cheats put upon him; yet even so we deal with God if we venture to forswear upon a hope that God discerns it not. But the other is yet worse, for the supposing him willing to countenance our *lies*, is the making him a party in them; and is not onely the making him no *God* (it being impossible that God should either *lie* him-

SUNDAY. self or approve it in another) but it is the making him like the very *Devil*. For he it is that is a *liar*, and the *Father* of it, *John* 8. 44. And surely I need not say more to prove that this is the highest degree of *dishonouring Gods Name*.

The punishment
of it.

5. But if any yet doubt the *hainousness* of this sin, let him but consider what God himself sayes of it in the *Third Commandment*, where he solemnly professes, *He will not hold him guiltless that taketh his Name in vain*; and sure the adding that to this *Commandment*, and none of the rest, is the *marking* this out for a most *hainous* guilt. And if you look into *Zac.* 5. you will there find the *punishment* is answerable, even to the *utter destruction*, not only of the *man*, but his *house* also. Therefore it concerns all men, as they love either their *temporal* or *eternal* welfare, to keep them most strictly from this *sin*.

Vain oaths

But besides this of *forswearing*, I told you there was another sort of *Oaths* by which Gods Name is dishonoured; those are the *vain* and light *Oaths*, such as are so usual in our common discourse, and are expressly forbidden by *Christ*, *Mat.* 5. 34. *But I say unto you, Swear not at all, neither by Heaven, for it is Gods throne, nor by the Earth, for it is his foot-stool*: where you see we are not allowed to swear even by *meer creatures*, because of the *relation* they have to God. How great a wickedness is it then to profane his holy Name by rash and *vain Oaths*? This is a sin that is (by I know not what *charm* of

Part 4. Of Oathes, &c.

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IV.

of *Satans*) grown into a fashion among us; and now its being so, draws daily more men into it. But it is to be remembred that when we shall appear before Gods *Judgement-seat* to answer for those profanations of his Name, it will be no excuse to say, it was the *fashion* to do so: it will rather be an increase of our *guilt*, that we have by our own *practice* helped to confirm that wicked custome, which we ought to have beat down and *discountenanced*.

6. And sure whatever this profane Age thinks of it, this is a sin of very high nature. *The sin of them.* For besides that it is a direct breach of the *Precept of Christ*, it shews *first*, a very mean and low esteem of God: every *Oath* we swear is the appealing to God to judge the truth of what we speak, and therefore being of such greatness and Majesty, requires that the matter concerning which we thus appeal to him should be of great weight and moment, somewhat wherein either his own *glory*, or some considerable *good* of man is concern'd. But when we *swear* in common discourse, it is far otherwise; any the triflingest or lightest thing serves for the matter of an *Oath*, nay often men *swear* to such vain and foolish things, as a considering person would be ashamed barely to speak. And is it not a great despising of God to call him solemnly to judge in such childish, such wretched matters? God is the great *King* of the world; now though a King be to be resorted unto in *weighty* ca-

SUNDAY. ses, yet sure he would think himself much despised, if he should be called to judge between *Boyes* at their childish games: and God knows many things whereto we frequently swear, are not of greater weight, and therefore are a signe that we do not rightly esteem of God.

They lead to
perjury.

7. Secondly, This common swearing is a sin which leads directly to the former of *forswearing*; for he that by the use of swearing hath made *Oathes* so familiar to him, will be likely to take the *dreadfullest Oath* without much consideration. For how shall he that swears hourly, look upon an *Oath* with any reverence? and he that doth not, it is his chance, not his care that is to be thanked, if he keep from *Perjury*. Nay, further; he that swears commonly, is not only prepared to *forswear* when a *solemn Oath* is rendred him, but in all *probability* does actually *forswear* himself often in these *suddener Oathes*: for supposing them to come from a man ere he is aware (which is the best can be said of them) what assurance can any man have who swears ere he is aware, that he shall not lie so too? And if he doth both together he must necessarily be *forsworn*. But he that observes your common swearers will be put past doubt that they are often *forsworn*. For they usually swear indifferently to things *true* or *false*, *doubtful* or *certain*. And I doubt not but if men who are guilty of this sin would but impartially examine their own practice, their hearts would second me in this observation.

Part.4. Of Oathes, &c.

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IV.

No tempta-
tion to them.

8. *Thirdly*, this is a sin to which there is no *temptation*, there is nothing either of pleasure or profit got by it: Most other sins offer us somewhat either of the one or the other, but this is utterly empty of *both*. So that in this sin the *Devil* does not play the *Merchant* for our *Souls*, as in others he does; he doth not so much as cheapen them; but we give them freely into his hands without any thing in *exchange*. There seems to be but one thing possible for men to hope to gain by it, & that is to be believed in what they say when they thus bind it by an *oath*. But this also they constantly fail of; for there are none so little *believed* as the common *swearers*. And good reason, for he that makes no conscience thus to *prophane Gods Name*, why shall any man *believe* he makes any of *lying*? Nay, their forwardness to confirm every the *slightest* thing by an *oath*, rather gives jealousy that they have some inward guilt of *falseness*, for which that *oath* must be the *cloak*. And thus you see in how little stead it stands them, even to this onely purpose for which they can pretend it useful: and to any other advantage it makes not the least claim, and therefore is a sin without *temptation*, and consequently without excuse; for it shewes the greatest *contempt*, nay, unkindness to God, when we will provoke him thus, without any thing to tempt us to it. And therefore though the *commonness* of this sin have made it pass but for a small one, yet it is very far from being so, either in it self, or in Gods *account*.

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IV.

Necessity of
abstaining
from them.

9. Let all therefore who are not yet fallen into the *custome* of this sin, be most careful never to yield to the least beginnings of it, and for those who are so miserable, as to be already ensnared in it, let them immediately, as they tender their Souls, get out of it. And let no man plead the hardness of leaving an old custome, as an excuse for his continuing in it, but rather the longer he hath been in it, so much the more hast let him make out of it, as thinking it too too much that he hath so long gone on in so great a sin. And if the length of the custom hath increased the difficulty of leaving it, that is in all reason to make him set immediatly to the casting it off, lest that *difficulty* at last grow to an *impossibility*; and the harder he findes it at the present, so much the more diligent and watchful he must be in the use of all those means, which may tend to the overcoming that sinful habit: some few of those means it will not be amiss here to mention.

Means for
it.Sense of the
guilt and
danger.

10. *First*, let him possess his mind *fully* of the *hainousness* of the sin, and not to measure it onely according to the common rate of the world. And when he is fully perswaded of the guilt, then let him adde to that, the consideration of the *danger*, as that it puts him out of Gods favour at the present, and will, if he continue in it, cast him into *Hell* for ever. And sure if this were but thoroughly laid to heart, it would *restrain* this sin. For I would ask a man, that pretends *impossibility* of leaving the

the *custome*, whether if he were sure he should be *hanged* the next *oath* he swore, the fear of it would not keep him from *swearing*? I can scarce believe any man in his wits so little *Master* of himself, but it would. And then surely *damning* is so much worse then *hanging*, that in all reason the fear of that ought to be a much greater *restraint*. The doubt is, men do either not heartily *believe* that this *sin* will *damn* them, or if they do, they look on it, as a thing a great way off, and so are not much moved with it; but both these are very *unreasonable*. For the First, it is *certain*, that every one that continues *wilfully* in any sin is so long in a state of *damnation*, and therefore this being so continued in, must certainly put a man in that condition. For the *second*, it is very possible, he may be deceived in *thinking* it so far off, for how knows any man that he shall not be *struck* dead with an oath in his mouth? Or if he were sure not to be so, yet *eternal damnation* is surely to be dreaded above all things, be it at what distance soever.

11. A *second means* is to be exactly true in all thou speakest; that all men may *believe* thee on thy bare word, and then thou wilt never have occasion to confirm it by an oath, to make it more credible, which is the onely colour or reason can at any time be pretended for *swearing*. Truth in speaking.

12. *Thirdly*, Observe what it is that most betrays thee to this sin, whether drink or *anger*, Forsaking the occasions

SUNDAY. anger or the company and example of others
IV. or what ever else, and then if ever thou meanest
 to forsake the *sin*, forsake those occasions of
 it.

**Reverence
 of God.**

13. *Fourthly*, Endeavour to possess thy heart
 with a continual *Reverence* of God, and let
 that once grow into a *custome* with thee, it
 will quickly turn out that contrary one of *pro-
 faning*. Use and custome thy self therefore
 to this *reverence* of God, and particularly
 to such a respect to his Name, as if it be pos-
 sible, never to mention it without some *lift-
 ing* up of thy heart to him. Even in thy or-
 dinary discourse, when ever thou takest his
 Name into thy mouth, let it be an occasion
 of raising up thy thoughts to him. But by no
 means permit thy self to use it in idle by-
 words, or the like. If thou doe'st *accustom*
 thy self to pay this reverence to the bare men-
 tion of his Name, it will be an excellent fence
 against the *prophaning* it in oathes.

**Watchful-
 ness.**

14. A *fifth* means is a *diligent* and constant
watch over thy self, that thou thus offend not
with thy tongue, without which all the former
 will come to nothing. And the *last* means is
Prayer, which must be added to all thy endeav-
 ours; therefore *pray* earnestly, that God will
 enable thee to overcome this wicked custome.
 say with the *Psalmist*, Set a watch O Lord
 over my mouth, and keep the door of my lips;
 and if thou doe'st sincerely set thy self to the
 use of means for it, thou mayest be assured
 God will not be wanting in his assistance. I have

Prayer.

been

Part. 5. *The Duty of Prayer, &c.* 109

been the longer on this, because it is so reigning **SUNDAY.**
 a sin. God in his mercy give all that are guilty **V.**
 of it a true sight of the *hainousnesse* of it.

15. By these several wayes of *dishonouring* What it is to
Gods Name you may understand what is the honour Gods
dutie of honouring it, viz. A strict *abstaining* Name.
 from every one of these, and that abstinence
 founded on an *awful* respect and *reverence* to
 that sacred Name which is *Great, wonderful*
 and *Holy*, Psal. 99.3. I have now past through
 the several branches of that great Duty of Ho-
 nouring of God.

PARTITION V.

*Of worship due to Gods Name. Of
 Prayer, and its several parts. Of
 publick Prayers in the Church,
 in the Family. Of Private Pray-
 er. Of Repentance, &c. Of Fast-
 ing.*

§.1. **T**HE *Eighth* Duty we owe to God is **WORSHIP**
WORSHIP; this is that great duty by
 which especially we acknowledge his *Godhead*,
Worship being *proper* only to God, and therefore
 it is to be lookt on as a most weighty duty. This
 is to be performed; *first*, by our *Souls*, *secondly*,
 by our *Bodies*: the *Souls* part is *praying*. Now Prayer, its
parts.

SUNDAY. *prayer* is a speaking to God, and there are divers parts of it, according to the *different* things about which we speak.

Confession. 2. As *first*, there is *Confession*, that is, the acknowledging our sins to God. And this may be either *general* or *particular*; the *general* is when we only *confess* in *gross*, that we are sinful; the *particular*, when we mention the *several* sorts and acts of our sins. The former is necessary to be always a part of our solemn prayers, whether publick or private. The latter is proper for private prayer, and there the oftner it is used the better; yea, even in our daily private prayer it will be fit constantly to remember some of our greatest and *foulest* sins, though never so long since past. For such we should never think sufficiently confessed and bewailed. And this *bewailing* must always go along with *Confession*; we must be heartily sorry for the sins we *confess*, and from our souls acknowledge our own great unworthyness in having committed them. For our *confession* is not intended to instruct God, who knows our sins much better then our selves do, but it is to humble our selves, and therefore we must not think to have confessed aright till that be done.

Petitions. 3. The *second* part of prayer is *Petition*, that is, the begging of God whatsoever we want either for our Souls or Bodies. For our *Souls* we must first beg pardon of sins, and that for the sake of *Jesus Christ*, who shed his blood to obtain it. Then we must also beg the
grace

For our
Souls.

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III

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V.

Grace and assistance of Gods Spirit to enable us to forsake our sins, and to walk in obedience to him. And herein it will be needful particularly to beg all the several virtues, as Faith, Love, Zeal, Purity, Repentance, and the like, but especially those which thou most wantest: And therefore observe what thy wants are, and if thou beest proud, be most instant in praying for humility; if lustful for Chastity, and so for all other Graces, according as thou findest thy needs. And in all these things that concern thy Soul, be very earnest and importunate; take no denial from God, nor give over, though thou do not presently obtain what thou suest for. But if thou hast never so long prayed for a grace, and yet findest it not, do not grow weary of praying, but rather search what the cause may be which makes thy prayer so ineffectual; see if thou do not thy self hinder them; perhaps thou prayest to God to enable thee to conquer some sin, and yet never goest about to fight against it, never makest any resistance, but yieldest to it as often as it comes, nay, puttest thy self in its way, in the road of all temptations. If it be thus, no wonder though thy prayers avail not, for thou wilt not let them. Therefore amend this, and set to the doing of thy part sincerely, and then thou needest not fear but God will do his.

4. Secondly, we are to petition also for our bodies; that is, we are to ask of God such necessities of life as are needful to us, while

SUNDAY. while we live here. But these onely in such a degree and measure, as his wisdom sees best for us; we must not presume to be our own carvers, and pray for all that wealth, or greatness, which our own vain hearts may perhaps desire, but onely for such a condition, in respect of outward things, as he sees may most tend to those great ends of our living here, the glorifying him, and the saving of our own Souls.

Deprecation.

of Sin.

5. A third part of Prayer is Deprecation, that is, when we pray to God to turn away some evil from us. Now this evil may be either the evil of sin or the evil of punishment: The evil of sin is that we are especially to pray against, most earnestly begging of God, that he will by the power of his grace, preserve us from falling into sin. And whatever sins they are, to which thou knowest thy self most inclined, there be particularly earnest with God to preserve thee from them. This is to be done daily, but then more especially, when we are under any present temptation, and in danger of falling into any sin; in which case we have reason to cry out as S. Peter did when he found himself sinking, *Save Lord, or I perish*; humbly beseeching him either to withdraw the temptation, or strengthen us to withstand it, neither of which we can do for our selves.

of punishment.

6 Secondly, We are likewise to Pray against the evil of Punishment, but principally against Spiritual punishments, as the anger of God

God, the withdrawing of his Grace, and *Eternal damnation*. Against these we can never pray with too much earnestness: But we may also pray against temporal punishments, that is, any *outward affliction*, but this with *submission* to Godswill, according to the example of Christ, Mat. 26. 39. *Not as I will, but as thou wilt.*

7. A *Fourth* part of prayer is *Intercession*, *Intercession*, that is, praying for others: This in general we are to do for all mankind, as well *strangers* as *acquaintance*, but more particularly, those to whom we have any especial Relation, either publick as our *Governours* both in *Church* and *State*; or private, as *Parents*, *Husband*, *Wife*, *Children*, *Friends*, &c. We are also to pray for all that are in affliction, and such particular persons as we discern especially to be so: Yea, we are to pray for those that have done us *injury*, those that *despightfully use us and persecute us*, for it is expressly the command of Christ, Mat. 5. 44. And that whereof he hath likewise given us the highest example in praying even for his very crucifiers, Luke 23. 34. *Father forgive them*. For all these sorts of persons we are to pray, and that for the very same good things we beg of God for our selves, that God would give them in their several places and callings, all spiritual and temporal blessings which he sees wanting to them, and turn away from them all evil, whether of *sin* or *punishment*.

8. The *fifth* part of prayer is *Thanksgiving*; *Thanksgiving*, that is, giving.

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that is, the *Praising* and *Blessing* God for all his mercies, whether to our own *persons*, and those that immediately relate to us, or to the *Church* and *Nation* whereof we are members, or yet more general to all *mankind*; and this for all his mercies both spiritual and temporal. In the *Spiritual*, first, for those wherein we are all in *common* concerned, as the giving of his *Son*, the sending of his *Spirit*, and all those means he hath used to bring sinful men unto himself. Then *Secondly*, for those *mercies* we have in our own particulars received, such are the having been born within the pale of the *Church*, and so brought up in *Christian Religion*, by which we have been partakers of those *precious advantages* of the *Word* and *Sacraments*, and so have had, without any care or paines of ours, the *means* of *eternal* life put into our hands. But besides these, there is none of us but have received other spiritual mercies from God.

*Spiritual
Mercies.*

9. As *first*, Gods *patience* and long-suffering; waiting for our *Repentance*, and not cutting us off in our sins. *Secondly*, his calls and invitations of us to that *repentance*, not only *outward*, in the ministry of the *Word*, but also *inward*, by the motions of his *Spirit*. But then if thou be one that hath by the help of Gods *grace* been wrought upon by these calls, and brought from a profane or worldly, to a *Christian* course of life, thou art surely in the highest degree tyed to magnifie and praise his goodness, as having received from him the greatest of mercies.

10. We

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10. We are likewise to give thanks for **SUNDAY.**

V.

Temporal blessings, whether such as concern the *publick*, as the *prosperity* of the *Church* *Temporal*, or *Nation*, and all remarkable *deliverances* afforded to either; or else such as concern our particulars; such are all the good things of this life which we enjoy; as *Health*, *Friends*, *Food*, *Rayment*, and the like; also for those *minutely* preservacions, whereby we are by Gods gracious providence kept from danger; and the *especial* deliverance which God hath given us in time of greatest *perils*. It will be impossible to set down the several mercies which every man receives from God, because they differ in *kind* and *degree* between one man and another. But it is sure that he which receives *least* hath yet enough to imploy his whole life in *praises* to God. And it will be very fit for every man to consider the *several* passages of this life, and the *mercies* he hath in each received, and so to gather a kind of *List* or *Catalogue* of them, at least the *principal* of them, which he may alwayes have in his memory, and often with a thankful heart repeat before God.

¶ 11. These are the several parts of *Prayer*, *Publick* and all of them to be used both *publickly* and *prayer in the privately*. The *publick* use of them is *first*, *Church*, that in the *Church*, where all meet to joyn in those *prayers* wherein they are in *common* concerned. And this (where the *prayers* are such as they ought to be) we should be very constant at, there being an *especial* blessing

SUNDAY. promised to the *joynt* requests of the faithful,
V. and he that without a necessary cause absents himself from such *publick prayers*, cuts himself off from the *Church*, which hath alwayes been thought so uphappy a thing, that it is the *greatest punishment* the *Governours* of the Church can lay upon the worst offender; and therefore it is a strange madness for men to inflict it upon themselves.

In the Family.

12. A *second* sort of *publick prayer* is that in a *Family*, where all that are members of it joyn in their common supplications; and this also ought to be very carefully attended to, *first* by the *Master* of the *Family*, who is to look that there be such prayers, it being as much his part thus to provide for the Souls of his Children and Servants, as to provide food for their Bodies. Therefore there is none, even the meanest housholder, but ought to take this care. If either himself or any of his *Family* can read, he may use some prayers out of some good book, if it be the *Service Book* of the *Church*, he makes a good choice; if they cannot read, it will then be necessary they should be taught without Book some form of prayer which they may use in the *Family*, for which purpose again some of the Prayers of the Church will be very fit, as being most easie for their memories by reason of their shortness, and yet containing a great deal of matter. But what choice soever they make of prayers, let them be sure to have some, and let no man that professes himself a Christian, keep

keep so *heathenish* a *Family*, as not to see God **SUNDAY**.
 be daily worshipped in it. But when the *Ma-*
ster of a *Family* hath done his duty in provid-
 ing this, it is the duty of every member of it to
 make use of that provision, by being constant
 and diligent at those *Family-Prayers*.

V.

13. *Private* or *secret* prayer is that which *Private*
 is used by a man alone apart from all others, *Prayer*.
 wherein we are to be more *particular*, accord-
 ing to our particular needs, then in publick it
 is fit to be. And this of *private* prayer is a
 duty which will not be excused by the perfor-
 mance of the other of *publick*. They are both
 required, and one must not be taken in ex-
 change for the other. And whoever is diligent
 in *publick* prayers, and yet negligent in *pri-*
uate, it is much to be feared he rather seeks to
approve himself to men then to God, contrary
 to the command of our Saviour, *Mat. 6.* who
 enjoyns this *private* prayer, this *praying to our*
Father in secret, from whom alone we are to
 expect our *reward*, and not from the *vain*
praises of men.

14. Now this duty of *Prayer* is to be often *Frequency*
 performed, by none seldomer then *Evening in Prayer*.
 and *Morning*, it being most necessary that we
 should thus *begin* and *end* all our works with
 God, and that not onely in respect of the duty
 we owe him, but also in respect of our selves
 who can never be either prosperous or *safe*, but
 by committing our selves to him, and therefore
 should tremble to venture on the perils either
 of *day* or *night* without his safeguard. How

SUNDAY. much oftener this duty is to be performed, must
 V. be judged according to the business or *leasure* men have; where, by *business*, I mean not such business as men unprofitably make to themselves, but the necessary business of a mans *Calling*, which with some will not afford them much time for set and solemn Prayer. But even these men may often in a day lift up their hearts to God in some short prayers, even whilst they are at their work. As for those that have more leasure, they are in all reason to bestow more time upon this duty. And let no man that can find time to bestow upon his vanities, nay, perhaps his sins, say he wants leasure for Prayer, but let him now endeavour to redeem what he hath mis-spent, by imploying more of that leasure in this duty for the future: And surely if we did but rightly weigh how much it is our own advantage to perform this duty, we should think it wisdom to be as frequent as we are ordinarily seldome in it.

The advantages of Prayer.

Honour.

15. For *first*, it is a great *Honour* for us poor worms of the earth to be allowed to speak so freely to the *Majesty* of heaven. If a *King* should but vouchsafe to let one of his meanest Subjects talk *familiarly* and freely with him, it would be looked on as a huge honour; that man how despiseable soever he were before, would then be the envy of all his neighbours; and there is little question, he would be willing to take all opportunities of receiving so great a *grace*. But alas!
 this

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this is nothing to the honour is offered us, who SUNDAY
V.
are allowed, nay invited to speak to, and
converse with the *King of Kings*, and there-
fore how forward should we in all reason be to
it?

16. *Secondly*, It is a great *Benefit*, even the *Benefit*.
greatest that can be imagined; for *Prayer* is
the instrument of fetching down all good things
to us, whether *spiritual* or *temporal*; no pray-
er, that is qualified as it ought to be, but is sure
to bring down a blessing, according to that of
the *Wise man*, Eccles. 35. 17. *The Prayer of the
humble pierceth the clouds, and will not turn
away till the highest regard it.* You would
think him a happy man that had one certain
means of helping him to whatever he *wanted*,
though it were to cost him much pains and la-
bour; now this happy man thou mayest be if
thou wilt. Prayer is the never-failing means of
bringing thee, if not all thou thinkest thou
wantest, yet all that indeed thou doest, that is,
all that God sees fit for thee. And therefore
be there never so much weariness to thy flesh
in the duty, yet considering in what continual
want thou standest of something or other from
God, it is madness to let that *uneasiness* dis-
hearten thee, and keep thee from this so sure
means of *supplying* thy wants.

17. But in the *third* place, this duty is in it *Pleasantness*
self so far from being uneasy, that it is very
pleasant. God is the *fountain of happiness*, and
at his right hand are pleasures for evermore,
Psalms, 16. 11. And therefore the nearer we
draw

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draw to him, the *happier* we must needs be, the very *joyes* of heaven arising from our *nearness* to God. Now in this life we have no way of *drawing* so *neer* to him as by this of *Prayer*, and therefore surely it is that, which in it self is apt to afford *abundance* of *delight* and *pleasure*; if it seem otherwise to us, it is from some *distemper* of our own hearts, which like a *sick* palate cannot relish the most pleasant meat. *Prayer* is a *pleasant* duty, but it is withall a *spiritual* one; and therefore if thy heart be carnal; if that be set either on the contrary pleasures of the flesh, or dross of the world: no marvail then, if thou taste no pleasantness in it, if like the *Israelites* thou *despise Manna* whilest thou londest after the *flesh-pots of Egypt*. Therefore if thou finde a weariness in this duty, suspect thy self, purge and refine thy heart from the love of all sin, and endeavour to put it into a heavenly and spiritual frame, and then thou wilt find this no unpleasant exercise, but full of delight and satisfaction. In the meantime complain not of the hardness of the duty, but of the untowardness of thy own heart.

Carnality
one reason
of its seem-
ing other-
wise.

Want of use
another.

18. But there may also be another *reason* of its seeming unpleasant to us, and that is want of use. You know there are many things, which seem *uneasie* at the first tryal, which yet after we are accustomed to them seem very *delightful*, and if this be thy case, then thou knowest a ready *cure*, *viz.* to use it oftner, and so this consideration naturally inforces the

Part. 5. Of Prayer, &c.

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the *exhortation* of being *frequent* in this duty. **SUNDAY.**
V.

19. But we are not only to consider how often, but how well we perform it. Now to do it well, we are to respect, *first* the *matter* of our *Prayers*, to look that we ask nothing that is *unlawful*, as revenge upon our enemies, or the like; *secondly* the *manner*; and that must be *first* in *Faith*; we must believe, that if we ask as we ought, *God* will either give us the thing we ask for, or else something which he sees better for us. And then *secondly* in *humility*, we must acknowledge our selves utterly unworthy of any of those good things we beg for, and therefore sue for them only for *Christs* sake; *thirdly* with *attention*, we must *minde* what we are about, and not suffer our selves to be carried away to the thought of other things. I told you at the first, that prayer was the business of the soul, but if our minds be wandering, it is the work onely of the tongue and lips, which make it in *Gods* account no better then vain babbling, and so will never bring a blessing on us. Nay as *Jacob* said to his mother, *Gen. 27. 12.* It will be more likely to bring a *curse* on us then a *blessing*, for it is a profaning one of the most *solemn* parts of *Gods* service, it is a piece of *Hypocrisie*, the *drawing near to him with our lips*, when *our hearts are far from him*, and a great *slighting* and *despising* that dreadful *Majesty* we come before: and as to our selves it is a most ridiculous folly, that we who come to

To ask no-
thing unlaw-
ful.

To ask in
Faith.

In humility.

With atten-
tion.

SUNDAY. God upon such *weighty* errands, as are all the *concernments* of our *souls* and *bodies*, should in the midst forget our *business*, and pursue every the lightest thing that either our own vain fancies, or the *Devil*, whose business it is here to hinder us, can offer to us. It is just as if a *Malefactor*, that comes to sue for his life to the *King*, should in the midst of his *supplication* happen to espie a *butter-fly*, and then should leave his suit, and run a chase after that *butter-fly*: would you not think it pity, a pardon should be call away upon so *wretchless* a creature? And sure it will be as unreasonable to expect that God should attend and grant those *suits* of ours, which we do not at all consider our selves.

Helps against wandering.

Consideration of Gods Majesty. Our needs

Prayer for Gods aid.

Watchfulness.

20. This *wandering* in *Prayer* is a thing we are much concerned to arm our selves against, it being that to which we are naturally wonderful prone. To that end it will be necessary *first* to possess our hearts at our coming to *Prayers* with the *greatness* of that *Majesty* we are to approach, that so we may *dread* to be *vain* and *trifling* in his *presence*. *Secondly*, We are to consider the great *concernment* of the things we are to ask, some whereof are such that if we should not be heard, we were of all creatures the most miserable, and yet this wandering is the way to keep us from being heard. *Thirdly*, We are to beg *Gods* aid in this *particular*: And therefore when thou settest to prayer, let thy *first* petition be for this *grace* of *attention*.

21. *Lastly*, be as *watchful* as is possible o-

ver

ver thy heart in time of prayer to keep out all **SUNDAY.**
wandering thoughts, or if any have gotten in **V.**
 let them not finde entertainment, but as soon
 as ever thou discernest them, suffer them not to
 abide one moment, but cast them out with in-
 dignation, and beg Gods pardon for them,
 And if thou dost thus sincerely and diligently
 strive against them, either God will enable thee
 in some measure to overcome, or he will
 in his mercy pardon thee what thou canst not
 prevent: But if it be through thy own negli-
 gence, thou art to expect neither, so long as
 that negligence continues.

22. In the *fourth* place we must look our *With Zeal*
Prayers be with *Zeal* and *earnestness*; it is not
 enough that we so far attend them as barely to
 know what it is we say; but we must put
 forth all the affection and devotion of our souls
 and that according to the several parts of
 prayer before mentioned. It is not the cold,
 faint request that will ever obtain from God;
 We see it will not from our selves; for if a
begger should ask relief from us, and do it in
 such a scornful manner, that he seemed indif-
 ferent whether he had it or no, we should
 think he had either little *want*, or great *pride*;
 and so have no heart to give him. Now surely
 the things we ask from God are so much above
 the rate of an ordinary *Alms*, that we can ne-
 ver expect they should be given to slight and
 heartless petitions. No more in like manner
 will our *Sacrifice* of praise and *thanksgiving*
 ever be accepted by him, if it be not offered
 from

SUNDAY. from a heart truly affected with the *sense* of his *mercies*; it's but a kinde of *formal complementing*, which will never be approved by him who requires *the heart*, and not the lips only. And the like may be said of all the other parts of *Prayer*. Therefore be careful when thou drawest nigh to God in *Prayer*, to raise up thy soul to the highest pitch of *zeal* and *earnestness* thou art able. And because of thy self alone thou art not able to do any thing, beseech God that he will inflame thy *heart* with this heavenly fire of *Devotion*, and when thou hast obtained it, beware that thou neither *quench* it by any wilful sin, nor let it go out again for want of stirring it up and imploying it.

With purity. 23. Fifthly, We must Pray with *Purity*, I mean, we must purge our hearts from all affections to sin. This is surely the meaning of the Apostle, 1 *Tim.* 2. 8. when he commands men to *lift up holy hands in prayer*, and he there instances in one *special* sort of sin, *wrath* and *doubling*; where by *doubling*, is meant those *unkinde disputes* and contentions which are so common amongst men. And surely he that cherishes that or any other sin in his heart, can never lift up those holy hands which are required in this duty. And then sure his prayers, be they never so many or earnest, will little avail him: The Psalmist will tell him, he shall not be heard, Psalm 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, Solomon will tell him yet worse, that his prayers are not onely *vaine* but

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V.

ut abominable, Prov. 15, 8. *The sacrifice of the wicked is an abomination to the Lord.* And thus to have our prayers turned into sin, is one of the heaviest things can befall any man; we see it is set down in that Catalogue of curses, Psal. 109. 7. Therefore let us not be so cruel to our selves as to pull it upon our own heads, which we certainly do if we offer up prayers from an impure heart.

24. In the last place we must direct our prayers to right ends; and that either in respect of the prayer it self, or the things we pray for; *First*, we must pray not to gain the praise of devotion amongst men, like those hypocrites, Mat. 6. 5. Nor yet onely for company or fashion sake to do as others do: But we must do it, *first*, as an act of worship to God; *secondly*, as an acknowledgement, that he is that great spring, from whence alone we expect all good things; and *thirdly*, to gain a supply of our own or others needs. Then in respect of the *Things prayed for*; we must be sure to have no ill aims upon them; we must not ask that we may consume it upon our lusts, Jam. 4. 3. as those do who pray for wealth, that they may live in riot and excess, and for power, that they may be able to mischief their enemies, and the like. But our end in all must be Gods glory first, and next that, our own and others Salvation, and all other things must be taken in onely as they tend to those, which they can never do if we abuse them to sin. I have now done with that

To right
ends.

SUNDAY, that *first* part of *worship*, that of the *Soul*.

V. 25. The other is that of the *Body*, and the
Bodily wor- is nothing else but such *humble* and *reverent*
ship. *gestures* in our approaches to God, as *ma*
 both express the inward reverence of our *Soul*
 and may also pay him some *tribute* from our
 very *Bodies*, with which the Apostle com-
 mands us to *glorifie* God, as well as with our
souls; and good reason, since he hath *creat*
 and *redeemed* the one as well as the other:
 whensoever therefore thou offerest thy prayers
 unto God, let it be with all lowliness as well
 of body as of minde, according to that of the
 Psalmist, *Psal.* 95. 6. *O come let us Worship*
let us fall down and kneel before the Lord our
maker.

**REPEN-
TANCE.**

26. The *Ninth* DUTY to God is REPEN-
 TANCE: That this is a duty to God we are
 taught by the Apostle, *Acts* 20. 21. where
 speaking of *repentance*, he stiles it *repentance*
towards God. And there is good reason this
 should be a duty to him, since there is no sin
 we commit but is either *mediately* or *immedi-*
ately against him. For though there be sins
 both against our selves and our *neighbours*, yet
 they being forbidden by God, they are also
breaches of his Commandments, and so sins
 against him.

*A turning
from sin to
God.*

This *repentance* is, in short, nothing but a
turning from sin to God, the casting off all
 our *former evils*, and in stead thereof con-
 stantly practising all those *Christian duties*
 which God requireth of us. And this is so ne-
 cessary

essary a duty, that without it we certainly per-
ish, we have Christ's word for it, *Luke 13.*

*Except ye repent, ye shall all likewise per-
ish.*

27. The *directions* for performing the *se-
veral* parts of this duty have been already gi-
ven in the preparation to the Lords Supper,
and thither I refer the Reader. Only I shall
reminde him, that it is not to be lookt upon
as a duty to be *practised* onely at the time of
receiving the *Sacrament*. For this being the
only remedy against the poyson of sin, we must
renew it as often as we repeat our sins, that is,
daily. I mean we must *every day* repent of
the sins of that day, for what Christ saith of
other evils, is true also of this, *sufficient to
the day is the evil thereof*; we have sins
enough of *each day* to exercise a *daily* *repen-
ance*, and therefore every man must thus *daily*
call himself to account.

*Times for
this duty.*

Daily.

28. But as it is in *accounts*, they who con-
stantly set down their *daily expences*, have
yet some set time of casting up the whole
summe, as at the end of the *week* or *month*;
so should it also be here, we should set aside
sometime to humble our selves solemnly before
God for the sins, not of that *day* only, but of
our *whole lives*. And the *frequenter* these times
are, the *better*. For the oftner we thus
cast up our *accounts* with God, and see what
cast *debts* we are run in to him, the more *hum-
bly* shall we think of our selves, and the more
shall thirst after his *mercy*, which two are the

*At set
times.*

special

SUNDAY. *Special* things that must qualifie us for his pardon. He therefore that can assign himself one day in the week for this purpose, will take a *thriving* course for his soul. Or if any mans state of life be so busie as not to afford him to do it so often, let him yet come as near to that frequency as is possible for him, remembering alwayes, that none of his *worldly* employments can bring him in near so gainful a return as this spiritual one will do, and therefore it is very ill husbandry to pursue them to the neglect of this.

In the time of affliction. 29. Besides these constant times, there are likewise occasional times for the performance of this duty, such especially are the times of *calamity* and *affliction*; for when any such befalls us, we are to look on it as a message sent from heaven to call us to this duty, and therefore must never neglect it when we are thus summoned to it, lest we be of the number of them who *despise the chastisements of the Lord*, Heb. 12. 5.

[At death.] 30. There is yet another time of *repentance*, which in the practice of men hath gotten away the custome from all those, and that is the time of death, which, it is true, is a time very fit to *renew our repentance*, but sure not proper to begin it; and it is a most *desperate madness* for men to defer it till then. For to say the *mildest* of it, it is the *venturing* our Souls upon such *miserable uncertainties* as no wise man would trust with any thing of the *least value*.

For *first*, I would ask any man that means **SUNDAY**,
 to repent at his death, how he knows he shall **V.**
 have an hours time for it? Do we not daily *The danger*
 see men snatch'd away in a moment? And who *of deferring*
 can tell that it shall not be his own case? But *it will then,*
secondly, suppose he have a more *leisurely*
 death, that some disease give him warning of
 its approach, yet perhaps he will not understand
 that warning, but will still flatter himself, as
 very often sick people do, with hopes of life
 to the last: and so his death may be sudden to
 him, though it comes by never so slow de-
 grees. But again, *thirdly*, if he do discern his
danger, yet how is he sure he shall then be
 able to repent? Repentance is a *grace* of God,
 not at our command; and it is just and
 usual with God, when men have a long time
 refused and rejected that grace, resisted all
 his calls and invitations to conversion and a-
 mendment, to give them over at last to the
 hardness of their own hearts, and not to af-
 ford them any more of that grace they have so
 despised. Yet suppose in the *fourth* place
 that God in his infinite patience should still
 continue the offer of that *grace* to thee, yet
 thou that hast resisted, it may be *thirty*, or
forty, or *fifty* years together, how knowest
 thou that thou shalt put off that *habit* of re-
 sistance upon a *sudden*, and make use of the
grace afforded? It is sure thou hast many more
 advantages towards the doing it *now* than thou
 wilt have then.

*The disad-
 vantages of
 a death-bed
 repentance.*

31. For *first*, The longer sin hath kept *The customs*
 of sin.
 possess-

SUNDAY.

V.

possession of the heart, the harder it will be to drive it out. It is true, if *Repentance* were nothing but a present *ceasing* from the *acts* of sin, the *death-bed* were fittest for it, for then we are disabled from committing most sins; but I have formerly shewed you, *repentance* contains much more then so, there must be in it a *sincere hatred* of sin, and *love* of God. Now how unlikely is it that he which hath all his life loved sin, cherisht it in his bosome, and on the contrary abhorred God and *goodness*, should in an instant quite change his *affections*, hate that sin he *loved* and love God and *goodness*, which before he utterly hated?

Bodily
paines.

32. And *secondly*, The bodily paines that attend a *death-bed* will distract thee and make thee unable to attend the work of *repentance*, which is a business of such weight and difficulty, as will imploy all our powers even when they are at the freshest.

Danger of
unfincerity.

33. Consider those *disadvantages* thou must then struggle with, and then tell me what hope there is thou shalt then do that, which now upon much easier termes thou wilt not. But in the *third* place there is a danger behind beyond all these, and that is, that the *repentance* which death drives a man to, will not be a true repentance; for in such a case it is plain, it is onely the fear of *Hell* puts him on it, which though it may be a good beginning, where there is time after to *perfect* it, yet where it goes alone it can never avail for *Salvation*. Now that *death-bed repentances* are often one

Part. 5. Of Repentance, &c.

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V.

ly of this sort, is too likely when it is observed, that many men who have seemed to *repent* when they have thought *Death* approaching, have yet, after it hath pleased God to restore them to *health*, been as wicked (perhaps worse) as ever they were before; which shews plainly that there was no *real* change in them, and then surely had such a man died in that *seeming* repentance, God, who tries the heart, would not have accepted it, which he saw was *unsincere*. When all these dangers are laid together, it will surely appear a most desperate adventure for any man to trust to a *Death-bed* repentance. Nor is it ever the less for that example of the penitent Thief, Luke 23.43. which is by many so much depended on. For it is sure, his case and ours differ widely; he had never heard of Christ before, and so more could not be expected of him then to embrace him as soon as he was tendred to him: But we have had him offered, nay prest upon us from our Cradles and yet have rejected him. But if there were not this difference, it is but a faint hope can be raised onely from a single example, and another we finde not in the whole Bible. The Israelites we read were fed with Manna from Heaven, but would you not think him stark mad that should out of expectation of the like, neglect to provide himself any food? Yet it is full as reasonable to depend upon this example as the other. I conclude all in the words of the Wise man, Eccles. 12.1. Remember thy creator in the dayes of thy youth

SUNDAY. *youth before the evil dayes come.*

V.
Fasting.

24. To this duty of repentance, *Fasting* is very proper to be annexed. The Scripture usually joyns them together; among the *Jews* the great day of *atonement* was to be kept with *Fasting*, as you may see by comparing *Levit.* 16. 31. with *Isa.* 58. 5. and this by Gods especial appointment. And in the prophets when the people are called on to repent and humble themselves, they are also called on to *Fast*. Thus it is, *Joel* 2. 12. *Therefore now thus saith the Lord, Turn ye unto me with all your hearts, with fasting, and with weeping; &c.* Yea, so proper hath *Fasting* been accounted to *Humiliation*, that we see even wicked *Ahab* would not omit it in his, *2 Kings* 21. 27. Nor the *Heathen Ninivites* in theirs. *Jonah* 3. 5. Nor is it less fit or less acceptable since *Christ*, then it was before him. For we see he supposes it as a duty sometimes to be performed, when he gives directions to avoid *vain glory* in it, *Mat.* 6. 6. And also assures us that if it be performed, as it ought, not to please men but *God*, it will surely be rewarded by him. And accordingly we finde it practised by the *Saints*. *Anna* *Luke* 2. 37. *served God with fasting and prayer*: where it is observable, that it is reckoned as a service of *God*, fit to be joyned with *Prayers*. And the *Christians* of the *first times* were generally very frequent in the practice of it. Now though *fasting* be especially proper to a time of *humiliation*, yet is it not so restrained to it but

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but it may be *seasonable*, whensoever we have any *extraordinary* thing to request from *God*. Thus when *Esther* was to endeavour the *deliverance* of her people from destruction, she and all the *Jews* kept a *solemn* Fast, *Est.* 4. 16. And thus when *Paul* and *Barnabas* were to be *Ordained Apostles*, there was *fasting* joyned to prayer, *Acts.* 13. 3. And so it will be very fit for us, whensoever we have need of any *extraordinary* directions, or assistance from *God*, whether concerning our *temporal* or *spiritual* concerns, thus to quicken our prayers by *Fasting*. But above all occasions, this of *Humiliation* seemes most to require it, for besides the advantages of *kindling* our *zeal*, which is never more necessary then when we beg for pardon of *sins*, *Fasting* carries in it somewhat of *revenge*, which is reckoned as a *special* part of *repentance*, *2 Cor.* 7. 11. For by denying our bodies the refreshment of our ordinary *Fasting* a food, we do inflict somewhat of *punishment* *revenge upon* upon our selves for our former *excesses*, or *our selves*, whatever other *sins* we at that time accuse our selves of, which is a proper effect of that *indignation* which every sinner ought to have against himself. And truly he that is so tender of himself that he can never finde in his heart so much as to miss a *meal*, by way of punishment for his *faults*, shewes he is not much fallen out with himself, for committing them; and so wants that indignation which the Apostle in the forenamed text mentions as a part of true repentance.

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Such reven-
ges accep-
table with
God.

Yet no satis-
faction for
sin.

Times of
fasting.

35. There is no doubt, but such *holy* *revenge* upon our selves for sins are very *acceptable* to God; yet we must not think that either those, or any thing else we can do, can make *satisfaction* for our offences, for that nothing but the *blood* of *Christ* can do. And therefore on *that*, and not on any of *our* performances we must depend for pardon. Yet since that *blood* shall never be *applied* to any but penitent sinners, we are as much concern'd to *bring forth all the fruits of repentance*, as if our hopes depended on them only.

36. How often this duty of *fasting* is to be performed, we have no direction in Scripture. That must be allotted by mens own *piety*, according as their *health*, or other *considerations* will allow. But as it is in *humiliation*, the frequenter returns we have of set times for it, the better; so it is likewise in *fasting*, the *often*, the *better*, so it be not *hurtfull* either to our *healths*, or to some other *duty* required of us. Nay perhaps *fasting* may help some men to more of those times for *humiliation*, then they would otherwise gain. For perhaps there are some, who cannot, without a manifest *hinderance* to their *calling*, allow a whole *day* to that work, yet such an one may at least afford that *time*, he would otherwise spend in *eating*: And so *fasting* will be doubly useful towards such a mans *humiliation*, both by helping him in the duty, and gaining him *time* for it.

37. I have now gone through the *first*
branch

branch of our Duty to God, to wit, the *acknowledging* him for our God. The *Second* is the *having no other*. Of which I need say little as it is a *forbidding* of that grosser sort of *Heathenish Idolatry*, the worshipping of *Idols*, God. which though it were once common in the world, yet is now so rare, that it is not likely any that shall read this will be concerned in it. Only I must say, That to pay *Divine worship* to any creature, be it *Saint* or *Angel*, yea, or the *Image* of *Christ* himself, is a *transgression* against this second branch of our duty to God, it being the *imparting* that to a *creature* which is due onely to God, and therefore is strictly to be abtained from.

38. But there is another sort of *Idolatry* of *Inward Ide-* which we are generally guilty, and that is, when *latry*. we pay those affections of *Love*, *Fear*, *Trust*, and the like, to any creature in a higher degree than we do to *God*: for that is the setting up that thing, whatsoever it is for our God. And this *inward* kinde of *Idolatry* is that which provokes God to *jealousie* as well as the *outward* of worshipping an *Idol*. I might enlarge much upon this, but because some severals of it have been toucht on in the former *discourse*, I suppose it needless; and therefore shall now proceed to the *second* head of DUTY, that to our SELVES.

PARTITION VI.

DUTY to our SELVES; of Sobriety;
of Humility; the great Sin of
Pride; of Vain Glory, the Dan-
ger, Folly; the Means to prevent
it : of Meekness, &c.

Duty to our
SELVES.

§. 1. **T**HIS DUTY to our SELVES is by
S. Paul in the forementioned Text,
Titus 2. 12. summed up in this one
word *Soberly*. Now by *Soberly* is meant our
keeping within those due bounds which God
hath set us. My business will therefore be to
tell you what are the particulars of this *sobriety*:
and that *first*, in respect of the *soul*; *secondly*,
in respect of the *body*: The *sobriety* of the *soul*
stands in right governing its *passions* and *affecti-
ons*; and to that are many *Vertues* required. I
shall give you the particulars of them.

Humility.

2. The *first* of them is *Humility*, which may
well have the prime place, not onely in respect
of the excellency of the *virtue*, but also of its
usefulness towards the *obtaining* of all the *rest*.
This being the foundation on which all others
must be built. And he that hopes to gain them
without this, will prove but like that foolish
builder Christ speaks of, *Luke 6. 49. who
builds his house on the sand.* Of the *Humility*

Part, 6. *The duty of Humility, &c.*

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towards God I have already spoken, and shewed the necessity of it. I am now to speak of Humility, as it concerns our selves, which will be found no less necessary then the former.

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VI.

3. This *Humility* is of two sorts, the *first* is, the having a mean and low opinion of our selves, the *second* is the being content that others should have so of us. The first of these is contrary to pride, the other to vain glory. And that both these are absolutely necessary to Christians, I am now to shew you; which will, I conceive, best be done by laying before you *first*, the sin, *secondly*, the danger, *thirdly* the contrary vices.

4. And *first*, for *Pride*; the sin of it is so great, that it cast the *Angels* out of *heaven*, of *Pride*. and therefore if we may judge of sin by the punishment, it was not onely the *first*, but the greatest sin that ever the Devil himself hath been guilty of: But we need no better proof of the hainousness of it, then the extream harmfulness of it to God; which besides that instance of his punishing the Devil, we may frequently finde in the Scriptures, *Prov. 16. 5. Every one that is proud in heart is an abomination unto the Lord.* And again, Chap. 6. 16. where there is mention of several things the Lord hates, a *proud look* is set as the first of them: so *1am. 4. 7. God resisteth the proud*, and divers other texts there are to the same purpose, which shew the great hatred God bears to this sin of *Pride*. Now since it is certain, God who is all goodness hates nothing, but

SUNDAY. as it is evil, it must needs follow, that where
VI. God hates in so great a degree, there must be
 a great degree of evil.

The danger. 5. But *secondly*, PRIDE is not onely very
 sinful but very dangerous; and that *first*, in
 respect of drawing us to other sins; *secondly*,
Drawing in- of betraying us to *punishments*. *First*, Pride,
to other sins. draws us to other *sins*, wherein it shewes it self
 indeed to be the direct contrary to humility;
 for as that is the root of all Vertue, so is this of
 all Vice. For he that is proud sets himself up as
 his own God, and so can never submit himself
 to any other rules or Laws then what he makes
 to himself. The ungodly, sayes the Psalmist,
is so proud that he careth not for God, Psal. 10.

4. Where you see, it is his pride that makes
 him despise God. And when a man is once
 come to that, he is prepared for the commissi-
 on of all sins. I might instance in a multitude
 of particular sins that naturally flow from this
 of pride; as *first Anger*, which the wise man
 sets as the effect of Pride, *Pro. 21. 24.* calling it
proud wrath; *secondly, strife and contention*;
 which he again notes to be the off-spring of
 pride, *Prov. 13. 10.* *Onely by pride cometh con-*
tention. And both these are indeed most *na-*
tural effects of pride: For he that thinks very
 highly of himself expects much submission
 and observance from others, and therefore
 cannot but rage and quarrel when ever he
 thinks it not sufficiently paid. It would be
 infinite to mention all the fruits of this bitter
 root: I shall name but one more, and that is,
 that

that pride not onely betrayes us to many sins, **SUNDAY.**
but also makes them incurable in us, for it hin- **VI.**
ders the working of all remedies.

6. Those remedies must either come from *Frustrating*
God or man; if from God, they must be either *of remedies.*
in the way of meekness and gentleness, or else
of sharpness and punishment. Now if God
by his goodness essay to lead a proud man to
repentance, he quite mistakes Gods meaning,
and thinks all the mercies he receives are but
the reward of his own desert, and so long 'tis
sure he will never think he needs repentance.
But if on the other side God use him more
sharply and lay afflictions and punishments
upon him, those in a proud heart work no-
thing but murmuring and hating of God,
as if he did him injury in those punishments.
As for the remedies that can be used by man,
they again must be either by way of *correction*,
or *exhortation*; corrections from man will
sure never work more on a proud heart, then
those from God, for he that can think God
unjust in them, will much rather believe it of
man. And exhortations will do as little. For
let a proud man be admonished though never
so mildly and lovingly, he looks on it as a dis-
grace. And therefore in stead of *confessing*
or amending the fault, he falls to reproach-
ing his reprover as an over-busie or censo-
rious person, and for that greatest and most
precious act of kindness, looks on him as his
enemy; And now one that thus stubbornly
resists all means of cure, must be concluded
in

SUNDAY. in a most dangerous estate.

VL

*Betraying to
punishment.*

7. But besides this danger of sin, I told you there was another, that of *punishment*; and of this there will need little proof when it is considered, that God is the proud mans profest enemy, that he hates and resists him, as appeared in the Texts for cited: And then there can be little doubt, that he which hath so mighty an adversary shall be sure to smart for it. Yet besides this general ground of conclusion, it may not be amiss to mention some of those *texts* which particularly threaten this sin, as *Prov. 16. 18. Pride goeth before destruction, and an haughty spirit before a fall:* Again, *Prov. 16. 5. Every one that is proud in heart is an abomination to the Lord, though hand joyn in hand, yet they shall not be unpunished.* The decree it seems is unalterable, and whatever endeavours are used to preserve the proud man they are but vain, for he *shall not go unpunished.* And this is very remarkable in the story of *Nebuchadnezzar, Dan. 4.* who though a King, the greatest in the world, yet for his pride was *driven from among men* to dwell and feed with beasts. And it is most frequently seen, that this sin meets with very extraordinary judgements even in this life. But if it should not, let not the *proud man* think that he hath escaped *Gods vengeance*, for it is sure there will be a most sad reckoning in the next; for if God spared not the Angels for this sin, but cast them into hell, let no man hope to speed better.

Part. 6. Sin of Pride, &c.

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8. In the *third* place I am to shew you the great *Folly* of this sin ; and to do that, it will be necessary to consider the several things whereof men use to be proud ; they are of three sorts, either those which we call the *goods of Nature*, or the *goods of Fortune*, or the *goods of Grace*.

SUNDAY.
VI.
The folly

9. By the *Goods of Nature*, I mean *Beauty*, *strength*, *Wit*, and the like, and the being proud of any of these is a huge *folly* : For *first*, we are very apt to mistake and think our selves Handsome or Witty when we are not, and then there cannot be a more *Ridiculous Folly* then to be proud of what we have not, and such every one esteems in another man, though he never supposes it in his own case, and so never discerns it in himself. And therefore there is nothing more despiseable amongst all men, then a *Proud fool*, yet no man that entertains high opinions of his own wit but is in danger to be thus deceived, a mans own judgement of himself being of all others the least to be trusted. But *secondly*, suppose we be not out in judging, yet what is there in any of these *naturall* endowments which is worth the being proud, there being scarce any of them which some creature or other hath not in a greater degree then man? How much does the whiteness of the *Lilly*, and the rednesse of the *Rose* exceed the white and red of the fairest face? What a mul-

In respect of
the goods of
Nature.

SUNDAY. multitude of creatures is there, that far surpass man in *strength* and *swiftness*? And differs others there are which as far as concerns any useful end of theirs, act much more wisely than most of us; and are therefore oftentimes in Scripture proposed to us by way of *Example*. It is therefore surely great unreasonableness for us to think highly of our selves for such things as are common to us with beasts and plants. But *thirdly*, if they were as excellent as we fancy them, yet they are not at all durable, they are impaired and lost by sundry means; a *phrenzy* will destroy the rarest wit; a *sickness* decay the freshest beauty, the greatest strength, or however old *age* will be sure to do all. And therefore to be proud of them is again a folly in this respect. But lastly, whatever they are, we gave them not to our selves. No man can think he did any thing towards the procuring his naturall beauty or wit, and so can with no reason value himself for them.

The goods of fortune.

10. In the *second* place, the folly is as great to be proud of the *goods* of *Fortune*; by them I mean wealth and honour, and the like; for it is sure, they adde nothing of true worth to the man; somewhat of outward pomp and bravery they may help him to, but that makes no change in the person. You may load an Ass with money, or deck him with rich Trappings, yet still you will not make him a whit the nobler kinde of beast by either of them. Then *secondly*, these are things we have no hold

hold of, they vanish many times, ere we are aware; he that is rich to day, may be poor to morrow, and then will be the less pitied by all in his povertie, the prouder he was when he was rich. *Thirdly*, we have them all, but as *Stewards*, to lay out for our *Masters* use, and therefore should rather think how to make our accounts, then pride our selves in our receipts. *Lastly*, whatever of these we have, they, as well as the former, are not owing to our selves. But if they be lawfully gotten, we owe them onely to God, whose blessing it is, that maketh rich, *Prov. 10. 22.* If unlawfully, we have them upon such terms that we have very little reason to brag of them. And thus you see in these several respects, the folly of this second sort of pride.

II. The *third* is that of the *goods of grace*; *The goods of* that is, any virtue a man hath. And here I can *Grace.* not say, but the things are very valuable, they being infinitely more precious then all the world, yet nevertheless this is of all the rest the highest folly. And that not only in the foregoing respect, that we help not our selves to it, grace being above all things most immediately Gods work in us; but especially in this, that the being proud of grace, is the sure way to lose it. God, who gives grace to the humble, will take it from the proud. For if, as we see in the parable, *Mat. 25. 28.* the talent was taken from him who had onely put it to no use at all, how shall he hope to have it con-

SUNDAY.

VI.

continued to him that hath put it to so ill, that in stead of trading with it for *God*, hath trafficked with it for *Satan*? And as he will lose the *Grace* for the future, so he will lose all *Reward* of it for the time past. For let a man have done never so many good acts, yet if he be proud of them, that pride shall be charged on him to his destruction, but the good shall never be remembered to his reward. And this proves it to be a most wretched folly to be proud of grace. It is like that of *children*, that pull those things in pieces they are most fond of, but yet much worse then that of theirs, for we not only lose the thing (and that the most precious that can be imagined) but we must also be eternally punished for doing so, there being nothing that shall be so sadly reckoned for in the next world as the abuse of *Grace*, and certainly there can be no greater abuse of it then to make it serve for an end so directly contrary to that for which it was given, it being given to make us humble, not proud; to magnifie *God*, not our selves.

Means of
Humility.

12. Having shewed you thus much of this sin, I suppose it will appear very necessary to be eschewed; to which purpose it will first be useful to consider what hath been already said concerning it, and that so seriously, as may work in thee not some slight dislike, but a deep and irreconcilable hatred of the sin: secondly, to be very watchful over thine own heart that it cherish not any beginnings of it; never

never suffer it to feed on the fancie of thy own worth, but when ever any such thought arises, beat it down immediately with the remembrance of some of thy follies or sins, and so make this very motion of pride an occasion of humility. *Thirdly*, Never to compare thy self with those thou thinkest more foolish or wicked than thy self, that so thou mayest like the *Pharisee*, Luke 16. 11. extol thy self for being better; but if thou wilt compare, do it with the Wise and Godly, and then thou wilt finde thou comest so far short as may help to pull down thy high esteem of thy self. *Lastly*, To be very earnest in Prayer, that God would root out all degrees of this sin in thee, and make thee one of those *poor in Spirit*, Mat. 5. 3. to whom the blessing, even of Heaven it self, is promised.

13 The *second* contrary to humility I told you was *vain glory*. That is, a great thirst after the praise of men. And *first*, that this is a sin, I need prove no otherwise, then by the words of our Saviour, *John 5. 44. How can ye believe, that receive honour one of another?* Where it appears, that it is not onely a sin but such an one, as hinders the receiving of Christ into the heart, for so *believing* there signifies. This then in the *second* place shews you likewise the great dangerousness of this sin, for if it be that, which keeps Christ out of the heart, it is sure it brings infinite danger, since all our safety, all our hope of escaping the wrath to come, stands in receiving him.

But

SUNDAY. But besides the authority of this text, common experience shews, that where ever this sin hath possession, it endangers men to fall into any other. For he that so considers the praise of men, that he must at no hand part with it, when ever the greatest sins come to be in fashion and credit (as God knows many are now adayes) he will be sure to commit them rather then run the disgrace of being too single and precise; I doubt there are many consciences can witness the truth of this, so that I need say no more to prove the danger of this sin:

The Folly.

14. The *third* thing I am to shew, is the *folly* of it; and that will appear *first*, by considering what it is we thus hunt after, nothing but a little *air*, a *blast*, the *breath* of men, it brings us in nothing of reall advantage: for I am made never the wiser nor the better for a mans saying I am wise and good. Besides, If I am commended, it must be either before my face or behind my back; if the former, it is very often flattery, and so the greatest abuse that can be offered, and then I must be very much a fool to be pleased with it. But if it be behinde my back, I have not then so much as the pleasure of knowing it; and therefore it is a strange *folly* thus to pursue what is so utterly gainless. But *secondly*, it is not onely gainless, but painful and uneasie also. He that eagerly seeks praise is not at all master of himself, but must fute all his actions to that end, and in stead of doing

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doing what his own reason and conscience (nay perhaps his worldly conveniency) directs him to, he must take care to do what will bring him in *commendations*, and so enslaves himself to every one that hath but a tongue to commend him. Nay, there is yet a further uneasiness in it, and that is, when such a man failes of his aim, when he misses the praise, and perhaps meets with the contrary reproach, (which is no mans lot more often then the vain-glorious, nothing making a man more despised) then what disturbances and disquiet, and even tortures of minde he is under? A lively instance of this you have in *Achitophel*, 2 *Sam.* 17. 23. who had so much of this upon *Absaloms* despising his counsel, that he chose to rid himself of it, by hanging himself. And sure this painfulness that thus attends this sin, is sufficient proof of the folly of it. Yet this is not all, it is yet further very hurtfull. For if this *vain glory* be concerning any good, or Christian Action, it destroyes all the fruit of it; he that prays or gives *alms* to be seen of men, *Matth.* 6. 2. must take that as his reward, *Verily I say unto you they have their reward*, they must expect none from God, but the portion of those Hypocrites that love the praise of men more then the praise of God. And this is a miserable folly to make such an exchange. It is like the Dog in the Fable, who seeing in the water the shadow of that meat he held in his mouth, catcht at the shadow, & so let go his meat. Such

L

dogs,

SUNDAY.
VI.

dogs, such unreasonable creatures are we when we thus let go the eternal rewards of Heaven to catch at a few good words of men. And yet we do not only lose those eternal joyes, but procure to our selves the contrary eternal miseries, which is sure the highest pitch of *folly* and madness. But if the *vain glory* be not concerning any vertuous action, but only some indifferent thing, yet even there also it is very hurtful; for *vain glory* is a sin that wheresoever it is placed, endangers our eternal estate, which is the greatest of all mischiefs. And even for the present it is observable, that of all other sins it stands the most in its own light, hinders it self of that very thing it pursues. For there are very few that thus hunt after praise, but they are discerned to do so, and that is sure to *eclipse* whatever praise-worthy thing they do, and brings scorn upon them in stead of reputation. And then certainly we may justly condemn this sin of *folly* which is so ill a manager even of its own designe.

*Helps a-
gainst vain
glory.*

15. You have seen how wretched a thing this *vain glory* is in these several respects, the serious consideration whereof may be one good means to subdue it, to which it will be necessary to adde, *first*, a great watchfulness over thy self; observe narrowly whether in any *Christian duty* thou at all considerest the *praise of men*, or even in the most indifferent action, look whether you have not too eager a desire of it, and if thou findest thy self inclined that way, have a very strict eye upon

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upon it, and where ever thou findest it stirring
cheek and resist it, suffer it not to be the
end of thy actions: But in all matters of
Religion let thy Duty be the Motive; in all
indifferent things of common life let Reason
direct thee; and though thou mayest so far
consider in those things the opinion of men,
as to observe the rules of *common decency*, yet
never think any praise that comes in to thee
from any thing of that kinde, worth the
contriving for: *Secondly*, set up to thy self
another aime, viz. that of *pleasing* God
let that be thy enquiry when thou goest about
any thing, whether it be approved by him.
And then thou wilt not be at leisure to consider
what praise it will bring thee from men.
And surely he that weighs of how much more
moment it is to please God, who is able eter-
nally to reward us, then men, whose applause
can never do us any good, will surely think it
reasonable to make the former his only care.
Thirdly, if at any time thou art praised, do
not be much overjoyed with it, nor think a
jot the better of thy self; but if it be *Virtue*
thou art praised for, remember it was God
that wrought it in thee, and give him the glo-
ry, never thinking any part of it belongs to
thee: If it be some *indifferent action*, then
remember that it cannot deserve praise, as
having no goodness in it: But if it be a *bad*
one, (as amongst men such are sometimes like-
liest to be commended) then it ought to set
thee a trembling in stead of rejoycing, for

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then that woe of our Saviours belongs to thee, *Luke 6. 26. Woe unto you when men speak well of you, for so did their Fathers to the false Prophets, and there is not a greater signe of a hardened heart, then when men can make their sins the matter of their glory. In the last place let thy prayers assist in the fight with this corruption.*

MEEK-
NES.

16. A second VERTUE is MEEKNES, that is a calmness and quietness of spirit, contrary to the Rages and impatiencies of Anger. This Vertue may be exercised, either in respect of God, or our neighbour. That towards God I have already spoken of, under the head of *Humility*, and that towards our neighbour I shall hereafter. All I have here to say of it is, how it becomes a duty to our selves; that it does, in respect of the great *advantage* we reap by it; which in mere kindness to our selves, we are to look after. And to prove that brings us this great *advantage*, I need say no more, but that this *meekness* is that to which Christ hath pronounced a blessing, *Mat. 5. 5. Blessed are the meek, and not only in the next world, but even in this too, they shall inherit the earth.* Indeed none but the *meek* person hath the true enjoyment of any thing in the world, for the angry and impatient are like sick people, who, we use to say, cannot enjoy the greatest prosperities: For let things be never so fair without, they will raise storms within their own breasts. And surely whoever hath either in himself, or others ob-

*Advantages
of it.*

served

served the great uneasiness of this passion of **SUNDAY.**
anger, cannot chuse but think meekness a most **VI.**
pleasant thing.

17. Besides, it is also a most honourable thing, for it is that whereby we resemble Christ, *Learn of me*, saith he, *for I am meek and lowly in heart*; Matth. 11. 28. It is also that whereby we conquer our selves, overcome our own unruly passions, which of all *victories* is the greatest and most noble. Lastly, it is that which makes us behave our selves like men, whereas anger gives us the fierceness and wildness of Savage Beasts. And accordingly the one is by all esteemed and loved, whereas the other is hated and abhorred, every man shunning a man in rage as they would a furious beast.

18. Farther yet, meekness is the sobriety of the mind, whereas anger is the direct madness; it puts a man wholly out of his own power and makes him do such things as himself in his sober temper abhors; how many men have done those things in their rage, which they have repented all their lives after? And therefore surely as much as a man is more honourable than a beast, a sober man then a mad man, so much hath this vertue of *Meekness* the advantage of *Honour* above the contrary vice of Anger.

19. Again, meekness makes any condition tolerable and *easy* to be endured. He that meekly bears any suffering, takes of the edge of it that it cannot wound him, whereas he

SUNDAY. that frets and rages at it; whets it and makes it much sharper then it would be; nay, in some cases makes that so, which would not else be so at all, as particularly in the case of *reproachful words*, which in themselves can do us no harm, they neither hurt our bodies nor lessen our estates, the onely mischief they can do us is to make us angry, and then our anger may do us many more; whereas he that meekly passes them by is never the worse for them, nay the better; for he shall be rewarded by God for that patience. Much more might be said to recommend this vertue to us, in respect of our *own present advantage*, but I suppose this may suffice to perswade men to esteem of it. The harder matter will be to gain them to the practice of it, wherein men pretend I know not what difficulties of natural constitutions, and the like; yet sure there is no man of so *Cholerick* a temper, but if he did heartily set about it, would finde it were not impossible in some good measure to subdue it: but then he must be diligent in using means to that end. Divers of these means there are, I shall mention some few.

*Means of
obtaining it.*

20. As *first*, The imprinting deep in our minds the loveliness and benefits of meekness, together with the ugliness and mischiefs of anger. *Secondly*, to set before us the example of Christ, who endured all reproaches, yea, torments with perfect patience, that was *led as a sheep to the slaughter*, Isaiah 53. 7. That *when he was reviled, reviled not again; when*

Part. 6. *Vertue of Consideration*, &c. 153

be suffered, threatned not, 1 Pet. 2. 23. And **SUNDAY.**
 if he, *the Lord of glory* suffered thus meekly **VI.**
 and unjustly from his own creatures, with
 what face can we ever complain of any injury
 done to us? *Thirdly*, To be very watch-
 ful to prevent the very first beginnings of
 anger, and to that purpose to mortifie all *in-*
ward peevishness and *frowardness* of minde,
 which is a sin in it self, though it proceed no
 further, but will also be sure, if it be cherish-
 ed, to break out into open effects of anger.
 Therefore when ever thou findest the least
 rising of it within thee, make as much haste to
check it as thou wouldest to quench a fire in
 thy house; but be sure thou bring no fuel to
 it, by entertaining any thoughts that may
 increase it. And at such a time especially
 keep a most strict watch over thy tongue that
 it break not out into any angry speeches, for
 that breath will fan the fire; not onely in thine
 adversary, but thy self too; therefore though
 thy heart be hot within, stifle the flame, and
 let it not break out; and the greater the temp-
 tation is, the more earnestly lift up thy heart
 to God to assist thee to overcome it. *Fourthly*,
 Often remember how great punishments
 thy sins have deserved, and then whether thy
 sufferings be from God or man, thou wilt ac-
 knowledge them to be far short of what is due
 to thee, and therefore wilt be ashamed to be
 impatient at them.

21. The *third Vertue* is CONSIDERA-
 TION, and this in a most special manner we

CONSI-
 DERATI-
 ON.

SUNDAY. owe to our Souls. For without it we shall, as rash unadvised people use to do, rush them into infinite perils. now this *Consideration* is either of our *State*, or of our *Actions*. By our *State*, I mean what our condition is to Godward, whether it be such that we may reasonably conclude our selves in his favour. This it much concerns us to consider and examine, and that not by those easie rules men are apt to frame to themselves, as whether they believe that Christ died for their sins; that they are of the number of the Elect, and shall certainly be saved, if these and the like were all that were required to put us into Gods favour, none but some melancholy person could ever be out of it; for we are apt enough generally to believe comfortably of our selves. But the Rules God hath given us in his Word are those by which we must be tryed at the last day, and therefore are certainly the onely safe ones by which to try our selves now. And the summe of those are, that whosoever continues in any *one wilful sin*, is not in his favour, nor can if he do so *die* hope for any mercy at his hand.

The Rule by which to try our State.

22 Now it is highly necessary we should consider what our condition is in this respect: for since our life is nothing but a puffe of breath in our nostrils, which may for ought we know be taken from us the next minute, it nearly concerns us to know how we are provided for another world, that so in case we want at present that oile in our Lamps where-
with

Part. 6. Vertue of Consideration.

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with we are to meet the Bridegroom, *Mat.* SUNDAY.
25. 8. we may timely get it, and not for want VI.

of it be ever shut out like the foolish Virgins from his presence. The neglect of this *consi-* *The danger*
deration hath undone many souls, some by *of inconsideration.*

too easie a belief that they were in a good condition, without considering and trying themselves by the foregoing Rule, but presuming either upon some slight outward performances or upon such a false faith as I even now described; others by the wretched careless going on, without so much as asking themselves what their condition is, but hope they shall do as well as their neighbours, and so never enquiring farther; which wretched carelessness will as certainly undo the spiritual, as the like would do the temporal estate; yet in that every man is wise enough to foresee, that a man that never takes any accounts of his estate to see whether he be worth something or nothing, will be sure to be a begger in the end. But in this far weightier matter we can generally be thus improvident.

23. The *second* thing we are to consider, is *Our actions*
our *Actions*, and those either before or after the doing of them. In the first place, we are to consider before we act, and not to do any *Before we*
do them. thing rashly or headily; but *first*, to advise with our consciences, whether this be lawful to be done, for he that follows his own inclination, and does every thing which that moves him to, shall be sure to fall into a multitude of sins. Therefore consider soberly and be

SUNDAY. be assured of the lawfulness of the thing beforethou venter to do it. This advisedness is in all worldly things accounted so necessary a part of wisdom, that no man is accounted wise without it; a rash man we look upon as the next degree to a fool: And yet it is sure there is not so much need of looking about us in any thing as in what concerns our souls, and that not only in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shewed more at large in the beginning of the Treatise.

*After they
are done.*

24. *Secondly*, We are to consider the actions when they are *past* also; that is, we are to examine whether they have been such as are allowable by the Laws of Christ. This is very necessary whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a *good conscience*, and that comfort again encourageth us to go on in the like; and besides, it stirs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if they be bad, then it is especially necessary that we thus examine them, for without this it is impossible we should ever come to amendment; for unless we observe them to have been amiss we can never think it needful to amend, but shall still run on from one *wickedness* to another, which is the greatest curse any man can lye under.

*Frequency of
Consideration.*

25. The oftner therefore we use this *consideration* the better, for the less likely it is that

Part. 6. Of Meekness, &c.

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that any of our sins shall escape our knowledge. SUNDAY.
VI.

It is much to be wisht that every man should thus *every night try the actions of the day*, that so if he have done any thing amiss he may soon check himself for it, and settle his resolutions against it, and not let it grow on to a habit and course. And that he may also early beg Gods pardon, which will the easier be had the sooner it is asked, every delay of that being a great increase of the sin. And surely whoever means to take an account of himself at all, will finde this the easier course, it being much easier to do it so a little at a time, and while passages are fresh in his memory, then to take the account of a long time together. Now if it be considered, that every wilful sin must have a particular repentance before it can be pardoned, methinks men should tremble to sleep without that repentance; for what assurance hath any man that lies down in his bed that he should ever rise again? and then how dangerous is the condition of that man that sleeps in an unrepented sin? The weighing of these several Motives may be a means, by Gods blessing, to bring us to the practice of this duty of *Consideration* in all the parts of it.

*Danger of
omitting it.*

P A R.

PARTITION VII.

Of Contentedness and the Contraries to it; Murmuring; Ambition, Covetousness, Envy: Helps to Contentedness; of duties which concern our Bodies; of Chastity, &c. Helps to it; of Temperance.

CONTEN-
TEDNES.

§.1. **T**HE *Fourth* VIRTUE is CONTENTEDNES, and this surely is a duty we must owe to our selves, it being that without which it is impossible to be happy. This *Contentedness* is a well-pleasedness with that condition, whatever it is, that God hath placed us in, not *murmuring* and repining at our lot, but cheerfully welcoming whatsoever God sends. How great, and withal how *pleasant* a virtue this is may appear by the contrariety it hath to several great and painful vices, so that where this is rooted in the heart, it subdues not onely some such single sin, but a cluster of them together.

Contrary to
Murmuring.

2. And first it is contrary to all *murmuring* in general, which is a sin most hateful to God, as may appear by his *sharp punishments* of it on the Israelites in the wilderness, as you may read in several places of the book of *Exodus* and

Part. 7. *Vertue of Contentedness, &c.* 159

and Numbers. And surely it is also very SUNDAY.
painful and uneasie to a mans self; for if, as VII.
the Psalmist saith, it be a *joyful and pleasant*
thing to be thankful, we may by the Rule of
contraries conclude, it is a sad and unpleasant
thing to be *murmuring*; and I doubt not every
mans own experience will confirm the truth
of it.

3. Secondly, It is contrary to *Ambition*, the To Ambition
ambitious man is alwayes *disliking* his present
condition, and that makes him so greedily to
seek a higher, whereas he that is content with
his own lies quiet out of the rode of this temp-
tation. Now *ambition* is not onely a great sin
in it self, but it puts men upon many other:
There is nothing so horrid, which a man that
eagerly seeks greatnesse will stick at; lying, per-
jury, murder, or any thing will down with
him, if they seem to tend to his advancement:
And the uneasiness of it is answerable to the sin.
This none can doubt of that considers what a
multitude of fears and jealousies, cares and di-
stractions there are that attend *ambition* in its
progress, besides the great and publick ruines
that usually befall it in the end. And therefore
sure *Contentedness* is in this respect as well a
Happinesse as a Vertue.

4. Thirdly, It is contrary to *Covetousness*; To Covetousness.
this the Apostle witnesseth; *Hebrews 13. 5. Let*
your conversation be without covetousness, and
be content with such things as ye have; where
you see contentedness is set as the direct con-
trary to *covetousness*. But of this there needs
no

SUNDAY. no other proof then common experience; for
VII. we see the covetous man never thinks he hath
 enough, and therefore can never be content; for no man can be said to be so that thirsts after any thing he hath not. Now that you may see how excellent and necessary a virtue this is that secures us against *covetousness*, it will not be amiss a little to consider the nature of that sin.

*Covetousness
 contrary to
 our duty to
 God.*

5. That it is a very great crime, is most certain, for it is contrary to the very foundation of all good life; I mean those *three great Duties*, to God, to our *Selves*, to our *Neighbour*. *First*, It is so contrary to our Duty to God, that Christ himself tells us, *Luke 16. 13. We cannot serve God and Mammon*: he that sets his heart upon wealth, must necessarily take it off from God. And this we daily see in the *covetous* mans practise, he is so eager in the gaining of riches, that he hath no time or care to perform duty to God; let but a good bargain, or opportunity of gain come in his way, *Prayer* and all duties of Religion must be neglected to attend it. Nay, when the committing the greatest sin against God may be likely either to get or save him ought, his love of wealth quickly perswades him to commit it.

*To our
 Selves.*

6. *Secondly*, It is contrary to the Duty we owe our *Selves*, and that both in respect of our Souls and Bodies. The covetous man despises his Soul, sells that to eternal destruction for a little pelf: for so every man does

tha

that by any unlawful means seeks to enrich himself, nay, though he do it not by unlawful means, yet if he have once set his heart upon wealth, he is that covetous person upon whom the Apostle hath pronounced, *That he shall not enter into the Kingdome of God*, 1 Cor. 6. 10. Nor doth he only offend against his Soul but his Body too. For he often denies that those necessary refreshments it wants, and for which his wealth (as far as it concerns himself) was given him. This is so constantly the custome of rich Misers that I need not prove it to you.

7. In the third place, *Covetousness* is contrary to the duty we owe to our neighbours. And that in both the parts of it, Justice and Charity: he that loves money immoderately, will not care whom he cheats and defrauds so he may bring in gain to himself: and from hence spring those many tricks of deceit and conflagration, so common in the world. As for Charity, that is never to be hoped for from a covetous man, who dreads the lessening of his own heaps more then the starving of his poor brother. You see how great a sin this is, that we may well say of it as the Apostle doth, 1 Tim. 6. 10. *The love of money is the root of all evil*. And it is not much less uneasie then wicked, for between the care of getting and the fear of losing, the covetous man enjoys no quiet hour. Therefore every man is deeply concerned, as he renders his happiness either in this world or the next, to guard him-

SUNDAY
VII.

himself against this sin, which he can no way do, but by possessing his heart with this virtue of *contentedness*.

*Contented-
ness contrary
to envy.*

8. In the *fourth* place, it is contrary to *envy*, for he that is content with his own condition, hath no temptation to *envy* another: How unchristian a sin this of *envy* is, shall hereafter be shewed: At the present, I need say no more, but that it is also a very uneasy one, it frets and gnaws the very heart of him that harbours it. But the worse this sin is, the more excellent still is this grace of *contentedness*, which frees us from it. I suppose I have said enough to make you think this a very lovely and desirable Virtue. And sure it were not impossible to be gain'd by any, that would but observe these few directions.

*Helps to con-
tentedness.*

9. *First*, To consider, that whatever our estate and condition in any respect be, it is that which is allotted us by God, and therefore is certainly the best for us, he being much better able to judge for us, than we for our selves; and therefore to be displeased at it, is in effect to say, we are wiser than he. *Secondly*, Consider thoroughly the vanity of all worldly things, how very little there is in them, while we have them, and how uncertain we are to keep them; but above all, in how little stead they will stand us at the day of death or judgement, and then thou canst not think any of them much worth the desiring, and so wilt not be discontented for want of them. *Thirdly*, Suffer not thy fancy to run on things thou

Part. 7. Of Contentedness, &c.

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thou hast not : many have put themselves out of love with what they have, only by thinking what they want. He that sees his neighbour possess somewhat, which himself hath not, is apt to think how happy he should be, if he were in that mans condition, and in the mean time never thinks of enjoyning his own, which yet perhaps in many respects may be much happier, then that of his neighbours which he so much admires. For we look but upon the *outside* of other mens conditions, and many a man that is envied by his neighbours, as a wondrous happy person, hath yet some *secret trouble*, which makes him think much otherwise of himself. Therefore never compare thy condition in any thing with those thou countest more prosperous then thy self, but rather do it with those thou knowest more unhappy, and then thou wilt finde cause to rejoyce in thine own portion. *Fourthly*, Consider how far thou art from deserving any good thing from God, and then thou canst not but with *Jacoh*, *Gen. 32. 10.* confess, that thou art *not worthy of the least of those mercies* thou enjoyest; and instead of murmuring that they are no more, will see reason to admire, and praise the bounty of God, that they are so many. *Fifthly*, be often thinking of the joyes laid up for thee in Heaven; look upon that as thy home, on this world, onely as an *Inne*, where thou art faine to take up in thy passage; and then as a Traveller expects not the same conveniencies at an *Inne*, that he hath

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at

SUNDAY. at home, so thou hast reason to be content with whatever entertainment thou findest here, knowing thou art upon thy journey to a place of *infinite happiness*, which will make an abundant amends for all the uneasiness, and hardship thou canst suffer in the way. *Lastly*, Pray to God, from whom all good things do come, that he will to all his other blessings, add this of a contented minde, without which thou canst have no taste or relish of any other.

VII.
Fasting.

DILIGENCE.

Watchfulness against sin.

10. A *fifth Duty* is **DILIGENCE**: this is made up of two parts, *watchfulness*, and *industry*, and both these we owe to our Souls.

11. *First, Watchfulness*, in observing all the dangers that threaten them. Now since nothing can endanger our Souls, but sin, this *watchfulness* is principally to be employed against that: And as in a *besieged City* where there is any weak part, there it is necessary to keep the strongest guard, so it is here, where-ever thou findest thy inclinations such, as are most likely to betray thee to sin, there it concerns thee to be especially *watchful*: Observe therefore carefully to *what sins* either thy natural temper, thy company, or thy course of life do particularly incline thee, and *watch* thy self very narrowly in those. Yet do not so lay out all thy care on those, as to leave thy self open to any other, for that may give *Satan* as much advantage on the other side, but let thy *watch* be general, against all sin, though in a special manner against those, which are like oftenest to assault thee

Part. 7. Vertue of Diligence, &c.

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VII.

Industry in improving gifts.

12. The second part of diligence, is industry or labour, and this also we owe to our Souls, for without it they will as little prosper as that vineyard of the sluggard, which Solomon describes, Prov. 24. 30. For there is a husbandry of the Soul, as well as of the estate, and the end of the one, as of the other, is the increasing, and improving of its riches. Now the riches of the Soul are either Natural, or Divine. By the natural I mean its faculties of reason, wit, memory, and the like; by the Divine I mean the graces of God, which are not the Souls natural portion, but are given immediately by God, and both these we are to take care to improve, they being both talents intrusted to us for that purpose.

13. The way of improving the natural is by employing them so, as may bring in most honour to God: we must not let them lye idle by us through sloth, neither must we overwhelm them with intemperance, and brutish pleasures, which is the case of too many, but we must employ them, and set them on work. But then we must be sure it be not in the Devils service; like many, who set their wit onely to the profaning of God, or cheating their neighbours, and stuffe their memories with such filthiness, as should never once enter their thoughts; our use of them must be such, as may bring in most glory to God, most benefit to our neighbours, and may best fit us to make our accounts, when God shall come to reckon with us for them.

Of Nature.

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VII.

Of grace.

14. But the other part of the *Souls riches*, is yet more precious, that is, *grace*, and of this we must be especially careful, to husband and improve it. This is a duty expressly commanded us by the Apostle, *2 Pet. 3. 18. Grow in grace.* And again, in the first Chapter of that *Epistle*, verse 5. *give all diligence to add to your faith vertue, and to vertue knowledge, &c.* Now the especial means of improving *grace* is by imploying it, that is, by doing those things for the enabling of us whereunto it was given us: This is a sure means, not only in respect of that easiness, which a custom of any thing brings in the doing of it, but principally, as it hath the promise of God, who hath promised, *Matthew 25. 29. That to him that hath (that is, hath made use of what he hath) shall be given, and he shall have abundance.* He that diligently and faithfully employes the first beginnings of *grace*, shall yet have more, and he that in like manner husbands that more, shall yet have a greater degree; so that what *Solomon* saith of temporal riches, is also true of spiritual, *The hand of the diligent maketh rich.*

To improve
good motions.

15. Therefore when ever thou findest any good motion in thy heart, remember that is a season for this spiritual husbandry: If thou hast but a check of conscience against any sin, thou livest in, drive that on till it comes to a hatred; and then that hatred, till it come to resolution, then from that resolution, proceed to some endeavours against it. Do this
faith-

faithfully, and sincerely, and thou shalt certainly finde the grace of God assisting thee, not only in every of these steps, but also enabling thee to advance still higher, till thou come to some victory over it. Yet to this industry thou must not fail to adde thy prayers also, there being a promise, that God will *give the holy spirit to them that ask it*, Matth. 7. 11. And therefore they that ask it not, have no reason to expect it. But it must be asked with such an earnestness, as is some way answerable to the value of the thing, which being infinitely more precious then all the world, both in respect of its own worth, and its usefulness to us, we must beg it with much more zeal and earnestness, then all temporal blessings, or else we shew our selves despisers of it.

16. Having directed you to the means of *The danger* improving grace, I shall, to quicken you to it, *of the contrary.* mention the great *danger* of the *contrary*; And that is not as in other things, the losing only those further degrees, which our industry might have helped us to, but it is the losing even of what we already have; *For from him that hath not* (that is again, hath not made use of what he hath) *shall be taken away even that which he hath*, Matth. 25. 29. God will withdraw the grace, which he sees so neglected, as we see in that parable, the Talent *was taken from him that had onely hid it in a Napkin*, and had brought in no gaine to his Lord. And this is a most sad punishment, the greatest that can befall any man, before he

SUNDAY. comes to Hell, indeed it is some kinde of fore-taste of it, it is the delivering him up to the power of the Devil, and it is the banishing him from the face of God, which are not the least parts of the misery of the damned. And it is also the binding a man over to that fuller portion of wretchedness in another world; For that is the last doom of the *unprofitable servant*, Matth. 25. 30. *Cast the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.* You see there are no light dangers that attend this neglect of grace, and therefore if we have any love, nay any common pity to our Souls, we must set our selves to this industry. I have now done with those **VERTUES**; which respect our **SOULS**, I come now to those which concern our **BODIES**.

CHASTITY.

17, The first of which is *Chastity* or *Purity*, which may well be set in the front of the duties we owe to our bodies, since the Apostle, 1 Cor. 6. 18. sets the contrary as the especial sin against them, *He that committeth fornication, sinneth against his own body.*

18. Now this vertue of *chastity* consists in a perfect abstaining from all kindes of uncleanness; not onely that of adultery, and fornication, but all other more unnatural sorts of it committed either upon our selves, or with any other. In a word, all acts of that kinde are utterly against Chastity, save onely in *lawful marriage*. And even there men are not to think themselves let loose to please their

their brutish appetites, but are to keep them-
selves within such rules of moderation, as
agree to the ends of marriage, which being
these two, the begetting of Children, and the
avoiding of fornication, nothing must be done
which may hinder the first of these ends; and
the second aiming onely at the subduing of
lust, the keeping men from any sinful effects
of it, is very contrary to that end to make
marriage an occasion of heightning, and enfla-
ming it.

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19. But this vertue of *chastity* reacheth not
only to the restraining of the grosser act, but
to all lower degrees; it sets a guard upon our
eyes, according to that of our Saviour, *Mat.*

*Uncleanness
forbidden in
the very
lowest de-
grees.*

5.28. *He that looketh on a woman to lust after
her, hath committed adultery with her already
in his heart; and upon our hand, as appears
by what Christ adds in that place If thy hand
offend thee, cut it off: so also upon our tongues,
that they speak no immodest or filthy words,
Let no corrupt communication proceed out of
your mouth, Ephes. 4. 29.* Nay upon our ve-
ry thoughts, and fancies, we must not en-
ertain any foul or filthy desires, not so much
as the imagination of any such thing. There-
fore he that forbears the grosser act, and yet
allows himself in any of these, it is to be
suspected that it is rather some outward re-
straint that keeps him from it, then the con-
science of the sin. For if it were that, it
would keep him from these too, these being
sin, also, and very great ones in Gods sight.

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Besides, he that lets himself loose to these, puts himself in very great danger of the other, it being much more easier to abstain from all, then to secure against the one, when the other is allowed. But above all, it is to be considered that even these lower degrees are such as make men very odious in Gods eyes who seeth the heart, and loves none that are not pure there.

*The mis-
chiefs of it.*

20. The *loveliness* of this Vertue of *Chastity* needs no other way of describing then by considering the loathsomeness and *mischiefs* of the contrary sin, which is *first*, very brutish; those desires are but the same that the beasts have, and then how far are they sunk below the nature of men, that can boast of their sins of that kinde as of their special excellency? When if that be the measure, a *Goat* is the more excellent creature. But indeed they that eagerly pursue this part of *Beastiality* do often leave themselves little, besides their humane shape, to difference them from beasts: This sin so clouds the understanding, and defaceth the reasonable Soul. Therefore *Solomon* very well describes the young man that was going to the harlots house, *Prov. 7. 22. he goeth after her as an Oxe goeth to the slaughter.*

To the Soul.

To the Body.

21. Nor *secondly*, are the effects of it better to the body then to the mind. The many foul and filthy, besides *painful* diseases, which often follow this sin, are sufficient witnesses how mischievous it is to the *body*. And alas, how many are there that have thus made them-

Part. 7. *Vertue of Chastity, &c.*

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themselves the *Diuels Martyrs*? Suffered such torments in the pursuit of this sin, as would exceed the invention of the greatest tyrant? Surely they that pay thus dear for damnation, very well deserve to enjoy the purchase.

22. But *thirdly*, Besides the natural fruits of this sin, it is attended with very great and heavy Judgements from God; the most extraordinary and miraculous Judgement that ever befell any place, *Fire and Brimstone from Heaven* upon *Sodome and Gomorrah*, was for this sin of *uncleanness*. And many examples likewise of Gods vengeance may be observed on particular persons, for this sin. The incest of *Amnon* cost him his life, as you may read, 2. *Sam.* 13. *Zimri* and *Cozbi* were slain in the very act; *Num.* 25. 8. And no person that commits the like, hath any assurance it shall not be his own case. For how secretly soever it be committed, it cannot be hid from God, who is the sure avenger of all such wickedness. Nay, God hath very particularly threatned this sin, 1 *Cor.* 3. 17. *If any man defile the Temple of God, him shall God destroy.* This sin of *uncleanness* is a kinde of sacrilege, a polluting those bodies, which God hath chosen for his *Temples*, and therefore no wonder, if it be thus heavily punished.

23. *Lastly*, This sin shuts us out from the Kingdome of Heaven, wherein no impure thing can enter. And we never finde any list of those sins, which bar men thence, but this of *uncleanness* hath a special place in it. Thus

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The judgements of God against it.

It shuts out from Heaven.

it

SUNDAY. it is *Gal. 5. 19.* and so again, *1 Cor. 6. 9.* If we will thus pollute our selves we are fit company only for those black spirits, the Diuel and his Angels; and therefore with them we must expect our portion, where our flames of *lust* shall end in flames of *fire*.

*Helps to
Chastity.*

24. All this laid together, may surely recommend the vertue of *Chastity* to us, for the preserving of which we must be very careful, *first*, to check the *beginnings* of the temptation, to cast away the very *first fancy* of lust with indignation; for if you once fall to parley and talk with it, it gains still more upon you, and then it will be harder to resist; Therefore your way in this temptation is to *flie* rather then fight with it. This is very necessary, not onely that we may avoid the danger of proceeding to act the sin, but also in respect of the present fault of entertaining such fancies; which of it self, though it should never proceed further, is, as hath been shewed, a great abomination before God. *Secondly*, have a special care to *flie idleness*, which is the proper soil for these filthy weeds to grow in, and keep thy self alwayes busied in some innocent or vertuous imployment; for then these fancies will be less apt to offer themselves. *Thirdly*, never suffer thy self to recal any unclean passages of thy former life with delight, for that is to act over the sin again, and will be so reckoned by God; nay, perhaps thus deliberately to think of it may be a greater guilt then a rash acting of it. For this

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this both shews thy heart to be set upon filthinesse, and is also a preparation to more acts of it. *Fourthly*, forbear the company of such light and wanton persons as either by the filthinesse of their discourse, or any other means, may be a snare to thee. *Fifthly*, pray earnestly, that God would give thee the Spirit of *Purity*, especially at the time of any present temptation. Bring the unclean Devil to Christ to be *cast out*, as did the man in the Gospel; and if it will not be cast out with *Prayer* alone, adde *Fasting* to it; but be sure thou do not keep up the flame by any high or immoderate feeding. The *last* remedy; when the former prove vain, is *Marriage*, which becomes a duty to him that cannot live innocently without it. But even here there must be a care taken lest this which should be for his good, become not to him an occasion of falling for want of sobriety in the use of marriage. But this I have toucht on already, and therefore need adde no more but an earnest intreaty, that men would consider feariously of the foulness and danger of this sin of uncleanness, and not let the commonness of it lessen their hatred of it, but rather make them abhor that shameless impudence of the world, that can make light of this sin against which God hath pronounced such heavy curses, *Whoremongers and adulterers God will judge*, Heb. 13. 4. and so he will certainly do all sorts of unclean persons whatsoever.

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VII.
TEMPE-
RANCE.

In Eating.

Ends of
eating.Preserving
of life.

Of Health.

25. The *second* VIRTUE that concerns our bodies is TEMPERANCE : And the exercises of that are divers, as first, *Temperance* in *Eating*, secondly, in *Drinking*, thirdly, in *Sleep*, fourthly, in *Recreation*, fifthly, in *apparel*. I shall speak of them severally ; and first of *temperance* in *Eating*. This *temperance* is observed when our eating is agreeable to those ends to which eating is by God and Nature designed ; those are *first*, the being, *secondly*, the welbeing of our bodies.

26. Man is of such a frame that *Eating* becomes necessary to him for the preserving his life, hunger being a natural disease which will prove deadly if not prevented, and the onely physick for it is *Eating*, which is therefore become a necessary means of keeping us alive. And that is the first end of eating ; and as men use not to take Physick for pleasure, but remedy, so neither should they eat.

27. But *secondly*, God hath been so bountiful as to provide not only for the being, but the *well being* of our bodies, and therefore we are not tyed to such strictness, that we may eat no more then will just keep us from starving, but we may also eat whatsoever either for kinde or quantity most tends to the *health* and welfare of them : Now that eating which is agreeable to these ends, is within the bounds of *temperance*, as on the contrary whatsoever is contrary to them, is a transgression against it ; he therefore that
sets

Part. 7. *Vertue of Temperance.*

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sets up to himself other ends of eating, as either the pleasing of his taste, or (what is yet worse) the pampering of his body that he may the better serve his lust, he directly thwarts and crosses these ends of God; for he that hath those aimes doth that which is very contrary to health, yea, to life it self; as appears by the many diseases and untimely deaths which surfeiting and uncleanness daily bring on men.

28. He therefore that will practice this *Vir-* *Rules of*
tue of Temperance, must neither eat so much, *Temperance*
nor of any such sorts of meat (provided he *in Eating.*
can have other) as may be hurtful to his health: what the sorts or quantities shall be is impossible to set down, for that differs according to the several constitutions of men; some men may with temperance eat a great deal, because their stomachs require it, when another may be guilty of *intemperance* in eating but half so much, because it is more then is useful to him. And so also for the sort of meat, it may be niceness and *luxury* for some to be curious in them, when yet some degree of it may be *necessary* to the infirmities of a weak stomach, which not out of wantonness but disease cannot eat the courser meats. But I think it may in general be said, that to healthful bodies the plainest meats are generally the most wholesome, but every man must in this be left to judge for himself; and that he may do it aright, he must be careful that he never suffer himself to be enslaved to his palate,

SUNDAY. late, for that will be sure to satisfy it self, what
vii. ever becomes of health or life.

Means of it.

29. To secure him the better let him consider, *First*, how unreasonable a thing it is that the whole body should be subjected to this one Sense of *Tasting*, that it must run all hazards only to please that. But it is yet much more so that the diviner part, the *Soul*, should also be thus enslaved; and yet thus it is in an intemperate person, his very soul must be sacrificed to this brutish appetite: for the sin of intemperance, though it be acted by the Body, yet the Soul must share in the eternal punishment of it. *Secondly*, Consider how extreme short and *vanishing* this pleasure is, it is gone in a moment, but the pains that attend the excess of it are much more durable, and then surely it agrees not with that common reason, wherewith, as men, we are induced, to set our hearts upon it. But then in the *third* place, it agrees yet worse with the temper of a *Christian*, who should have his heart so purified and refined with the expectation of those higher and spiritual joys he looks for in another world, that he should very much despise these gross and *brutish* pleasures, which beasts are as capable of as we, and to them we may well be contented to leave them, it being the highest their natures can reach to; but for us who have so much more excellent hopes, it is an intolerable shame that we should account them as any part of our happiness. *Lastly*, the sin of *Gluttony*

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is so great and dangerous, that Christ thought fit to give an especial warning against it, take heed to your selves that your hearts be not overcharged with surfeiting, &c. Luke 21. 34. And you know what was the end of the rich glutton, Luke 16. He that had fared deliciously every day, at last wants a drop of water to cool his tongue. So much for that first sort of Temperance, that of Eating.

PARTITION VIII.

Of Temperance in Drinking, False Ends of drinking, viz. Good Fellowship, putting away Cares, &c.

§. I. **T**He second is Temperance in Drinking Temperance in Drinking and the ends of eating and drinking, being much the same, I can give no other direct rules in this, then what were given in the former, to wit, that we drink neither of such sorts of liquor, nor in such quantities as may not agree with the right ends of drinking, the preserving of our lives and healths: Only in this there will be need of putting in one Caution, for our understandings being in more danger to be hurt by drinking then meat, we must rather care to keep that safe, and rather not drink what we might safely in respect of our health, if it be in danger to distemper our reason.

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reason. This I say because it is possible some mens brains may be so weak that their heads cannot bear that ordinary quantity of *drink* which would do their bodies no harm. And whoever is of this temper must strictly abstain from that degree of *drink*, or that sort of it which he findes hath that effect, yea, though it do in other respects appear not only safe but useful to his health. For though we are to preserve our healths, yet we are not to do it by a sin, as drunkenness most certainly is.

False ends
of drinking.

2. But alas! of those multitudes of *drunkards* we have in the world, this is the case but of very few, most of them going far beyond what their health requires, yea, or can bear, even to the utter destruction thereof. And therefore it is plain men have set up to themselves some *other ends of drinking* then those allowable ones forementioned; it may not be amiss a little to explain what they are, and with all to shew the unreasonableness of them.

Good Fellowship.

3. The *first*, and most owned, is that which they call *Good-fellowship*; one man drinks to keep another company at it. But I would ask such a one, whether if that man were drinking rank poyson he would pledge him for company? If he say he would not, I must tell him, that by the very same, nay, far *greater reason*, he is not to do this. For *immoderate drinking* is that very poyson; perhaps it doth not alwayes work death immediatly (yet there want not many instances of its having done even that, very many having died in their *drunken*

ken fit) but that the custome of it does usually bring men to their ends, is past doubt, and therefore though the poyson work slowly, yet it is still poyson. But however it doth at the present work that which a wise man would more abhor then death; it works madness, and frenzy turns the man into a beast, by drowning that reason which should difference him from one. Certainly the effects of drink are such, that had being drunk been first enjoyed as a punishment, we should have thought him a more then ordinary Tyrant that had invented it.

4. A *second* end of drinking is said to be the *Preserving of friendship* & kindness amongst men. But this is strangely unreasonable, that men should do that towards the maintaining of friendship which is really the greatest mischief that can be done to any man. Did ever any think to befriend a man by helping to destroy his estate, his credit, his life? Yet he that thus drinks with a man does this and much more, he ruins his reason, yea, his soul; and yet this must be called the way of preserving of friendship; this is so ridiculous that one would think none could own it but when he were actually drunk. But besides, alas! experience shews us, that this is fitter to beget quarrels then preserve kindness, as the many *drunken brawls* we every day see, with the wounds, and sometimes *murders* that accompany them, do witness.

3. A *third* end is said to be the *cheering of their spirits* *Cheering the spirits.*

SUNDAY. *their spirits,* making them merry and jolly. But
VIII. sure if the mirth be such that reason must be
 turned out of doors before it begin, it will be
 very little worth; one may say with *Solomon,*
Eccl. 2. 2. The laughter of such fools is madness.
 And sure they that will be drunk to put them-
 selves in this temper, must by the same reason
 be glad of a Frenzie, if they could but be sure
 it would be of the merry sort. But little do
 these merry folks think what sadness they are
 all this while heaping up to themselves, often
 in this world, when by some mad *pranks* they
 play in their jollity, they bring mischief upon
 themselves, but however certainly in another,
 where this mirth will be sadly reckoned for.

*Putting a.
 way cares:*

6. A *fourth* end is said to be the *putting a-
 way of cares;* but I shall ask what those *cares*
 are? Be they such as should be put away?
 Perhaps they are some checks and remorses
 of *conscience,* which must be thus charmed. And
 I doubt this hath proved too effectual with ma-
 ny to the laying them asleep: But this is the
 wickedest folly in the world; for if thou think-
 est not these checks to have something consi-
 derable in them, why do they trouble thee?
 But if thou do, it is impossible thou canst hope
 this can long secure thee from them. Thou
 mayest thus stop their mouths for a while,
 but they will one day cry the louder for it.
 Suppose a *Thief* or a *Murderer* knew he were
 pursued to be brought to justice, would he,
 think you, to put away the fear of being hang-
 ed, fall to drinking, and in the mean time take

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no care for his escape? or would you not think him desperately mad if he did? Yet this is the very case here; thy conscience tells thee of thy danger, that thou must ere long be brought before *Gods judgement-seat*; and is it not madness for thee instead of endeavouring to get thy pardon, to drink away the thought of thy danger? But in the *second* place, suppose these cares be some worldly ones, and such as are fit to be put away; then for shame do not so disgrace thy Reason, thy Christianity, as not to let them be as forcible to that end as a little drink. Thy Reason will tell thee it is in vain to care, where care will bring no advantage: and thy Christianity will direct thee to one on whom thou mayest *safely cast all thy cares*, for *he careth for thee*, 1 Pet. 5.7. And therefore unless thou meanest to renounce being both a man and a Christian, never betake thee to this piteiful shift to rid thee of thy cares. But besides, this will not do the deed neither; for though it may at the present, whilst thou art in the height of the drunken fit, keep thee from the sense of thy cares, yet when that is over, they will return again with greater violence; and if thou hast any conscience, bring a *new* care with them, even that which ariseth from the guilt of so foul a sin.

7. A *fifth* end is said to be the *passing away of time*. This though it be as unreasonable as any of the former, yet by the way it serves to reproach idleness, which is, it seemes, so burdensome a thing, that even this *vilest employ-*

SUNDAY. *ment* is preferred before it. But this is in many a very false plea. For they often spend time at the pot not only when they have nothing else to do, but even to the neglect of their most necessary business. However it is in all a most unreasonable one, for there is no man but he may finde somewhat or other to imploy himself in. If he have little worldly business of his own, he may yet do somewhat to the benefit of others; but however there is no man but hath a Soul, and if he will look carefully to that, he need not complain for *want of business*; where there are so many corruptions to *mortifie*, so many inclinations to *watch* over, so many temptations (whereof this of *drunkenness* is not the least) to *resist*; the *Graces* of God to improve and stir up, and former *neglects* of all these to *lament*, sure there can never want sufficient imployment, for all these require time, and so men at their deaths find; for then those that have all their lives made it their business to drive away their time, would then give all the world to redeem it. And sure where there is much leasure from worldly affaires, God expects to have the more time thus employed in Spiritual exercises. But it is not likely those meaner sort of persons, to whom this book is intended, will be of the number of those that have much leasure, and therefore I shall no farther insist on it, onely I shall say this, that what degrees of leisure they at any time have, it concerns them to imploy to the benefit of their soules, and not to bestow it to the ruine
of

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of them, as they do, who spend it in drinking. **SUNDAY.**

VIII.

*Preventing
reproach.*

8. A *sixth* end is said to be the preventing of that *reproach* which is by the world cast on those that will in this be stricter then their neighbours. But in answer to this, I shall *first* ask, what is the harm of such reproach? Sure it cannot equal the least of those mischiefs drunkenness betrays us to. Nay, if we will take our Saviours words it is a happiness, *Blessed*, saith he, *are ye when men shall revile you, and say all manner of evil against you for my sake*, Matt. 5. 11, And St. Peter tells us, 1 Per. 4. 14. *If ye be reproached for the Name of Christ happy are ye*: and sure to be reproached for obedience to any command of Christ, is to be reproached for *his Name*. *Secondly*, Let it be remembred that at our *Baptism* we solemnly *renounced the world*; and shall we now so far consider it, as for a few scoffs of it to run our selves on all the temporal evils before mentioned; and which is much worse, the wrath of God and eternal destruction? But *Thirdly*, if you fear reproach, why do ye do that which will bring reproach upon you from all wise and good men, whose opinion alone is to be regarded? And it is certain drinking is the way to bring it on you from all such. And to comfort thy self against that, by thinking thou art still applauded by the foolish and worst sort of men, is as if all the *mad men* in the world should agree to count themselves the onely sober persons, and all others mad, which yet sure will never make

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VIII.

them the less mad, nor others the less sober. *Lastly*, consider the heavie doom Christ hath pronounc'd on those that are ashamed of him, and so are all those that for fear of reproach shall shrink from their obedience to him, *Mat. 8. 38. Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he cometh in the glory of the Father with the holy Angels.* There is none but will at that day desire to be owned by Christ : but whoever will not here own him ; that is, cleave fast to his commands, notwithstanding all the scorns, nay, persecutions of the world, shall then certainly be cast off by him. And he that will adventure thus to maintain his credit among a company of Fools and Madmen, deserves well to have it befall him : But after all this, it is not sure that even these will despise thee for thy sobriety, it is possible they may seem to do so to fright thee out of it ; but if their hearts were searched, it would be found they do even against their wills bear a *secret reverence* to sober persons, and none fall more often under their scorn and despising than those that *run with them to the same excess of riot* ; for even he that sticks not to be drunk himself, will yet laugh at another that he sees so.

pleasure of
drink

9. There is a seventh end, which though every man thinks too base to own, yet it is too plain it prevails with many. And that is the bare pleasure of the *drink* ; but to these

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I confess it will not be fit to say much, for he that is come to this lamentable degree of sottishness, is not like to receive benefit by any thing can be said: yet let me tell even this man, that he of all others hath the most means of discerning his fault; for this being such a ground of drinking as no body will own, he is condemned of himself; yea, and all his fellow drunkards too; for their denying it, is a plain sign they acknowledge it a most abominable thing. And if *Eſau* were called a profane person, *Heb. 12. 6.* for *selling but his birth-right for a mess of pottage*, and that too when he had the necessity of hunger upon him; what name of reproach can be bad enough for him who sells his health, his reason, his God, his soul, for a *cup of drink*, and that when he is so far from needing it, that perhaps he hath already more then he can keep? I shall say no more to this sort of persons, but let me warn all those that go on in the sin on any of the former grounds, that a little time will bring them even to this which they profess to loath, it being daily seen that those which first were drawn into the sin for the love of the company, at last continue in it for love of the drink.

10. I can think but of one end more, that *Bargaining* is, that of *Bargaining*. Men say it is necessary for them to drink in this one respect of trading with their neighbours, bargains being most conveniently to be struck up at such meetings. But this is yet a worse end then

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VIII.

all the rest, for the bottom of it is an aim of cheating and defrauding others; we think when men are in drink we shall the better be able to over-reach them; and so this adds the sin of *consequence* and defrauding to that of drunkenness. Now that this is indeed the intent, is manifest, for if it were only the dispatch of *bargains* were aimed at, we should chuse to take men with their wits about them, therefore the taking them when drink hath distempered them can be for nothing but to make advantage of them. Yet this often proves a great folly as well as a sin; for he that drinks with another in hope to over-reach him, doth many times prove the weaker brain'd, and becomes drunk first, and then he gives the other that opportunity of cheating him which he designed for the cheating of the other. Now this end of drinking is so far from becoming an excuse, that it is a huge heightning of the sin; for if we may not drink intemperately upon any occasion, much lesse upon so wicked an one as is the *consequencing* and *defrauding* of our brethren.

Degrees of
this sin.

II. I suppose I have now shewed you the unreasonableness of those Motives, which are ordinarily brought in excuse of this sin. I am yet further to tell you, that it is not only that *huge* degree of drunkenness which makes men able neither to go nor speak, which is to be lookt on as a sin, but all lower degrees, which do at all work upon the understanding, whether by dulling it and making it less fit for any

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any imployment, or by making it too light and airy, apt to apish and ridiculous mirth, or what is worse, by inflaming men into rage and fury. These, or whatever else make any change in the man, are to be reckoned into this sin of drunkenness: Nay, further, the drinking beyond the natural ends of drinking, that is, beyond moderate refreshment, is a sin, though by the strength of a mans brain it makes not the least change in him, and therefore those that are not actually drunk, yet can spend whole dayes, or any considerable part of them in drinking, are so far from being innocent, that that greater wo belongs to them, which is pronounced. *Isa. 5. 22.* against those that are *mighty to drink*. For though such a man may make a shift to preserve his wits, yet that wit serves him to very little purpose, when his imployment is still but the same with him that is the most sottishly drunk, that is, to pour down drink.

12. Nay, this man is guilty of the greater waste; *First*, of the good creatures of God: That *drink* which is by Gods providence intended for the refreshing and relieving of us, is abused and mispent when it is drunk beyond that measure which those ends require, and sure there is not the meanest of these creatures we enjoy, but the abuse of them shall one day be accounted for, and he that drinks longest hath the most of that *guilt*. But in the *second* place, this is a waste of that which is much more precious, our time, which is allowed

*The great
guilt of the
strong
drinkers.*

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lowered us by God to *work out our Salvation* in, and must be strictly reckoned for, and therefore ought every minute of it to be most thriftily husbanded to that end in actions of good life; but when it is thus laid out it tends to the direct contrary, even the working out our damnation. Besides, he that thus drinks, though he escape being drunk himself, he is yet *guilty* of all the drunkenness that any of his company fall under; for he gives them encouragement to drink on by his *Example*, especially if he be one of any authority, but if he be one whose company the rest are fond of, his company is then a certain ensnaring of them, for then they will drink too, rather than lose him. There is yet a greater fault that many of these stronger brained drinkers are guilty of, that is, the setting themselves *purposely* to make others drunk, playing, as it were, a prize at it, and counting it matter of triumph and victory to see others *fall* before them: This is a most horrible wickedness, it is the making our selves the *Devils Factors*, endeavouring all we can to draw our poor brethren into eternal misery, by betraying them to so grievous a sin; and therefore it may well be reckoned as the highest step of this vice of *drinking*, as having in it the sin of mischieving others added to the excess in our selves. And though it be lookt upon in the world as a matter onely of *jest* and *merriment* to make others drunk, that we may sport our selves with their ridiculous behaviour, yet that

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that mirth will have a sad conclusion, there being a woe expressly threatned by God to this very sin, *Hab. 2. 15. Woe unto him that giveth his neighbour drink, that putteth thy bottle to him and makest him drunk that thou mayest look on their nakednesse:* And sure he buyes his idle pastime very dear, that takes it with such a *Woe* attending it.

13. I have now gone through the several *The great* motives to, and degrees of this sin of drunk- *mischief of* eness, wherein I have been the more parti- *this sin.* cular because it is a sin so strangely reigning amongst us; no *Condition*, no *Age* or scarce *Sex* free from it, to the great dishonour of God, reproach of Christianity, and ruine not onely of our own Souls hereafter, but even of all our present advantages and happiness in this life; there being no sin which betrays each single committer to more *mischief* in his understanding, his health, his credit, his estate, then this one doth. And we have reason to believe this sin is one of those common crying guilts which have long layen heavy upon this Nation, and pulled down those many sad judgements we have groaned under.

14. Therefore, *Christian* Reader, let me *Exhortation* now intreat, nay conjure thee by all that *to forsake it.* tenderesse and love thou oughtest to have to the honour of God, the credit of thy Christian profession, eternal welfare of thine own soul, the prosperity of the Church and Nation,

SUNDAY.
VIII.

tion, whereof thou art a member; Nay, but that love which certainly thou hast to thy own temporal welfare, to think sadly of what hath been spoken; And then judge, whether there be any pleasure in this sin, which can be any tolerable recompence for all those mischiefs it brings with it; I am confident no man in his wits can think there is, and if there be not, thou shalt be ashamed to be any longer that fool, which shall make so wretched a bargain, but begin at this instant a firm and a faithful resolution never once more to be guilty of this swinish sin, how often soever thou hast heretofore fallen into it, and in the fear of God betake thee to a strict *temperance*, which when thou hast done, thou wilt finde thou hast made not only a gainful but a pleasant exchange; for there is no man that hath tryed both courses but his own heart will tell him there is infinitely more pleasant comfort and pleasure in sobriety and temperance then ever all his drunken revellings afforded him.

The difficulties of doing
so considered

Seeming necessity of
drink.

15. The main difficulty is the first breaking off the *custome*, and that arises partly from our selves; partly from others. The breaking from our selves may be of two sorts; the first is, when by the habit of drinking, we have brought such false *thirsts* upon our selves, that our bodies seem to require it, and this want nothing but a little patience to overcome. But refrain some few dayes and it will afterwards grow easie; for the hardness arising onely from *custome*, the breaking off

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does the business. If thou say, it is very un-
easie to do so, consider, whether if thou hadst
some disease which would certainly kill thee
if thou didst not for some little time refrain
from moderate drinking, thou wouldest not ra-
ther forbear then die. If thou wouldest not,
thou art so brutish a sot, that it is in vain
to perswade thee; but if thou hadst, then con-
sider how unreasonable it is for thee not to
do it in this case also; the habit of drinking
may well pass for a mortal disease, it proves
so very often to the body, but will most cer-
tainly to the Soul; And therefore it is mad-
ness to stick at that uneasiness in the cure of
this, which thou wouldest submit to in a less
danger. Set therefore but a resolute purpose to
endure that little trouble for a small time, and
this first difficulty is conquered, for after thou
hast a while refrained, it will be perfectly easie
to do so still.

16. The *second* difficulty is that of *spend- Want of*
ing the time, which those that have made *employment.*
drinking their trade and business, know scarce
how to dispose of. But the very naming of
this difficulty directs to the cure; get thee
some *business*, somewhat to imploy thy self
in, which, as I have already shewed, will be
easily found by all sorts of persons; but those
meaner to whom I now write, can sure never
want it ready at hand, they being generally
such as are to be maintained by their labour,
and therefore to them I need only give this ad-
vice, to be diligent in that business they have,

SUNDAY to follow that close as they ought; and they
VIII. will have little occasion to seek out this way of
 spending their time.

Perswasions and reproaches of men 17. There is another sort of difficulty, which I told you arises from others, and that is either from their perswasions, or reproaches. It is very likely if thy *old companions* see thee begin to fall off, they will set hard to thee, to bring thee back to thy old course, they will urge to thee the unkindness of forsaking the company of thy friends, the *sadness* of renouncing all that mirth and jollity, which *good fellows* (as they call them) enjoy, and if thou canst not thus be won, they will affright thee with the reproach of the world, and so try if they can mock thee out of thy sobriety.

The means of resisting them. 18. The way to overcome *this* difficulty is to foresee it, therefore when thou first enterest on thy course of temperance, thou art to make account thou shalt meet with these (perhaps many other) *temptations*, and that thou maiest make aright judgement, whether they be worthy to prevail with thee, take them before hand and weigh them, consider whether that *false kindness* that is maintained among men by drinking, be worthy to be compared with that real and everlasting kindness of God which is lost by it; Whether that *foolish vain mirth* bear any weight with the present joyes of a good conscience here, or with those greater of heaven hereafter. *Lastly*, whether the unjust reproach of wicked men, the shame of the world be so terrible, as the just reproach

Weigh the advantages with the hurt.

Part. 8. Of Temperance in Drinking. 193

reproof of thine own conscience at the present, **SUNDAY.**
and that eternal confusion of face that shall **VIII.**
befall all those, that go on in this sin, at the

last day; weigh all these, I say, I need not say in the ballance of the Sanctuary, but even in the scales of common reason, and sure thou wilt be forced to pronounce, that the motives to temperance infinitely out-weigh those against it. When thou hast thus advisedly judged, then fix thy resolution accordingly, and whenever any of these temptations come to stagger thee, remember thou hast formerly weighed them, knowest the just value of them, and that they are a most unworthy price for those precious advantages thou must give in exchange for them. And therefore hold fast thy resolution, and with indignation reject all motions to the contrary.

19. But be sure thou thus reject them at *Reject the temptation at the very beginning.*
their very first tender, and do not yield in the least degree; For if once thou givest ground, thou art lost, the sin will by little and little prevail upon thee. Thus we see many, who have profest to be resolved upon great temperance, yet for want of this care, have ventured into the company of good fellows, when they have been there, they have at the first been over intreated to take a cup, after that another, till at last they have taken their rounds as freely as any of them, and in that flood of drink drowned all their sober resolutions. Therefore whoever thou art, that dost really desire to forsake the sin, take care

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to avoid the *occasions* and beginnings of it; to which end it will be good openly to declare and own thy purposes of sobriety, that so thou mayest discourage men from assaulting thee, But if either thou art ashamed to own it, or seemest to be so, they will quickly make use of that shame to bring thee to break it.

The security
of doing so.

20. If thou be thus wary to keep thee from the first beginnings, thou art then sure never to be overtaken with this sin; For it is like the keeping the out-works of a *besieged City*, which so long as they are stoutly defended there is no danger; but if they be either surprized or yielded, the City cannot long hold out. The advice therefore of the wise man is very agreeable to this matter, *Eccles. 19. 1. He that despiseth small things shall perish by little and little.* But because as the *Psalmist* saith, *Psalm 127. 1. Except the Lord keep the City the watch-men waketh but in vain:* therefore to this guard of thy self adde thy most earnest prayers to God, that he will also watch over thee, and by the strength of his grace enable thee to resist all temptations to this sin.

The efficacy
of these
means, if not
bindred by
love of the
sin.

21. If thou do in the *sincerity* of thy heart use *these means*, there is no doubt but thou wilt be able to overcome this vice, how long soever thou hast been accustomed to it, therefore if thou do still remain under the power of it, never excuse thy self by the impossibility of the task, but rather accuse the falseness of thy own heart, that hath still such a love

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to this sin, that thou wilt not set roundly to the SUNDAY.
means of subduing it. VIII.

22. Perhaps the great *commonness* of the sin and thy particular custom of it may have made it so much thy familiar, thy bosome acquaintance, that thou art loth to entertain *hard* thoughts of it, very unwilling thou art to think that it means thee any hurt, and therefore art apt to speak peace to thy self, to hope that either this is no sin, or at most but a frailty, such as will not bar thee out of heaven: but deceive not thy self, for thou mayest as well say there is no *heaven*, as that *drunkenness* shall not keep thee *thence*; I am sure the same word of God which tells us there is such a place of happiness, tell us also that drunkards are of the number of *those that shall not inherit it*, 1 Cor. 6. 10. And again, Gal. 5. 21. Drunkenness is reckoned among *those works of the flesh*, which they that do *shall not inherit the Kingdome of God*. And indeed had not these plain texts, yet mere reason would tell us the same, that that is a place of infinit purity, such as *flesh and blood*, till it be refined and purified, is *not capable of*, as the Apostle tells us, 1 Cor. 15. 53. and if as we are mere men, we are too gross and impure for it, we must sure be more so when we have changed our selves into Swine, the foulest of beasts, we are then prepared for the Devils to enter into, as they did into the *beard*, Mark. 5. 13. and that not only some one or two, but a *Legion*; a troop and

That love makes men loth to believe is dangerous.

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VIII.

and multitude of them. And of this we dayly see *examples*, for where this sin of drunkenness hath taken possession, it usually comes as an harbinger to abundance of others; each act of drunkenness prepares a man not only for another of the same sin, but of others, lust and rage, and all brutish appetites are then let loose, and so a man brings himself under that curse which was the saddest *David* knew how to foretel to any, *Psal. 69. 28. The falling from one wickedness to another.* If all this be not enough to affright thee out of this drunken fit, thou must still wallow in thy vomit, continue in this sottish, senseless condition, till the flames of Hell rowse thee, and then thou wilt by sad experience find what now thou wilt not believe, *that the end of those things, as the Apostle saith, Rom. 6. 21. is death.* God in his infinite mercy timely awake the hearts of all that are in this sin, that by a timely forsaking it they may *flie from that wrath to come.* I have now done with the second part of *Temperance*, concerning *Drinking.*

PARTITION IX.

Temperance in Sleep: the rule of it, &c. Mischiefs of sloth, of Recreations, Cautions to be observed in them; of Apparel, &c.

§. I. **T**HE Third part of TEMPERANCE concerns SLEEP: And *Temperance* in that also must be measured by the end for which

Sleep.

Sleep was ordained by God, which was onely the refreshing and supporting of our frail bodies, which being of such a temper that continual labour and toil tires and wearies them out, *Sleep* comes as a medicine to that weariness, as a repairer of that decay, that so we may be enabled to such labours as the duties of Religion or works of our Calling require of us. *Sleep* was intended to make us more profitable, not more idle; as we give rest to our beasts; not that we are pleased with their doing nothing, but that they may do us the better service.

2. By this therefore you may judge what is *temperate sleeping*; to wit, that which tends to the refreshing and making us more lively and fit for action, and to that end a moderate degree serves best. It will be impossible to set down just how many hours is that moderate

The rule of Temperance therein,

SUNDAY. rate degree, because as in *eating* so in *sleep*, some constitutions require more then others: Every mans own experience must in this judge for him, but then let him judge uprightly and not consult with his sloth in the case, for that will still, with *Solomons sluggard*, cry, *A little more sleep, a little more slumber, a little more folding of the hands to sleep*, Prov. 24.33. But take only so much as he really findes to tend to the end forementioned.

The many Sins that follow the transgression of it.

3. He that doth not thus limit himself falls into several sins under this general one of sloth, as *first*, he wastes his time, that precious talent which was committed to him by God to improve, which he that *sleeps away*, doth like him in the Gospel, *Matth. 25. 18. Hides it in the earth*, when he should be trading with it; and you know what was the doom of that *unprofitable servant*, verse 30. *Cast ye him into outer darkness*: he that gives himself to darkness of sleep here, shall there have darkness without sleep, but with *weeping and gnashing of teeth*. *Secondly*, he injures his body, immoderate sleep fills that full of diseases, makes it a very sink of humours, as dayly experience shews us. *Thirdly*, he injures his Soul also, and that not only in robbing it of the service of the body, but in dulling its proper faculties, making them useless and unfit for those employments to which God hath designed them; of all which ill husbandry the poor Soul must one day give account. Nay, *lastly*, he affronts and despises God himself in it, by crossing the very end of his creati-

creation, which was to serve God in an active SUNDAY. obedience; but he that *sleeps* away his life, directly thwarts and contradicts that, and when God saith, *Man is born to labour*, his practice saith the direct contrary, that man was *born to rest*. Take heed therefore of giving thy self to immoderate *sleep*, which is the committing of so many sins in one.

IX.

4. But besides the sin of it, it is also very *Other mifs* hurtful in other respects, it is the sure bane of *chiefs of* thy outward estate, wherein the sluggish *sloth.* person shall never thrive; according to that observation of the Wise man, *Prov. 23. 21. Drowsiness shall cover a man with rags*; that is, the slothful man shall want convenient clothing; nay, indeed it can scarce be said, that the sluggard lives: *Sleep* you know is a kind of death, and he that gives himself up to it, what doth he but die before his time? Therefore if untimely death be to be look upon as a curse, it must needs be a strange folly to chuse that from our own sloth which we dread so much from Gods hand.

5. The *fourth* part of *Temperance* concerns *Temperance Recreations*, which are sometimes necessary *in Recreation.* both to the body and the minde of a man, neither of them being able to endure a constant toil without somewhat of refreshment between; and therefore there is a very lawful use of them; but to make it so, it will be necessary to observe these *Cautions.*

6. *First*, We must take care that the kind of *Cautions to* them be lawful, that they be such as have no *be observed in them,* thing

SUNDAY. thing of sin in them ; we must not to *recreate*
IX. our selves do any thing which is dishonourable
 to God, or injurious to our neighbour, as they
 do who make profane or filthy backbiting dis-
 course their *recreation*. *Secondly*, we must take
 care that we use it with moderation : and to
 do so, we must *first* be sure not to spend too
much time upon it, but remember that the
 end of *recreation* is to fit us for business, not to
 be it self a business to us. *Secondly*, we must
 not be too vehement and *earnest* in it, not set
 our hearts too much upon it, for that will both
 ensnare us to the using too much of it, and it
 will divert and take off our mindes from our
 more necessary imployments: Like School-
 boyes, who after a play-time, know not how
 to set themselves to their books again. *Lastly*,
 we must not set up to our selves any *other* end
 of *recreations* but that lawful one, of giving us
 moderate refreshment.

Undue end
 of Sports.

7. As *first*, we are not to use *sports* only to
 pass away our time, which we ought to study
 how to redeem, not fling away ; and when it
 is remembred how great a work we have here
 to do, the *making our calling and election sure*,
 the securing our title to Heaven hereafter, and
 how uncertain we are what time shall be al-
 lowed us for that purpose ; it will appear our
 time is that which of all other things we ought
 most industriously to improve. And therefore
 sure we have little need to contrive wayes of
 driving that away which flies so fast of it self,
 and is so impossible to recover. Let them that
 can

Part. 9. Of Temperance in Recreation, 201

can spend *whole dayes and nights* at *Cards* and **SUNDAY.**
Dice, and idle pastimes, consider this, and **IX.**
withall, whether they ever bestowed a *quarter*
of that time towards that great business of
their lives, for which all their time was given
them, and then think what a woful reckoning
they are like to make, when they come at
last to account for that precious treasure of
their *time*. Secondly, we must not let our co-
vetousneis have any thing to do in our recre- *Sunday*
ations; if we play at any *Game*, let the end
of our doing it be meerly to *recreate* our selves,
not to win money; and to that purpose be
sure never to play for any considerable mat-
ter, for if thou do, thou wilt bring thy
self into two dangers, the one of covetous-
ness, and a greedy desire of winning, the
other of rage and anger at thy ill fortune,
if thou happen to lose; both which will be
apt to draw thee into other sins besides them-
selves: *Covetousness* will tempt thee to cheat
and couzen in gaming, and anger to swearing
and cursing, as common experience shews us
too often. If thou finde thy self apt to fall
into either of these in thy gaming, thou must
either take some course to secure thy self a-
gainst them, or thou must not permit thy self
to play at all: for though moderate play be
in it self not unlawful, yet if it be the occa-
sion of sin, it is so to thee, and therefore must
not be ventured on. For if *Christ* commands
us so strictly to avoid temptations, that if our
very *eyes* or *hands* offend us (that is, prove
fnares

SUNDAY. snares to us) we must rather part with them
 IX. then to be drawn to sin by them: how much rather must we part with any of these unnecessary sports, then run the hazard of offending God by them? He that so playes, layes his soul to stake, which is too great a prize to be played away. Besides, he loses all the *recreation* and sport he pretends to aim at, and instead of that sets himself to a greater toil then any of those labours are he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man are more real pains then any the most laborious work can be.

*Temperance
 in apparel.*

*Apparel designed for
 covering of
 shame.*

8. The last part of *Temperance* is that of APPAREL, which we are again to measure by the agreeableness to the ends for which clothing should be used. Those are especially these three: *first*, the hiding of nakedness. This was the first occasion of *apparel*, as you may read, *Gen.* 3. 21. and was the effect of the first sin; and therefore when we remember the original of clothes, we have so little reason to be proud of them, that on the contrary we have cause to be humbled and ashamed, as having lost that innocency which was a much greater ornament then any the most glorious *apparel* can be. From this end of clothing we are likewise engaged to have our *apparel* modest, such as may answer this end of covering our shame: And therefore all immodest fashions of *apparel*, which may either argue the wantonness of the wearer, or provoke that of the beholder, are to be avoided.

9. A *second* end of *Apparel*, is the *fencing* SUNDAY.
 the body from cold, thereby to preserve the IX.
 health thereof, and this end we must likewise *Fencing*
 observe in our clothing; we must wear such *from cold.*
 kinde of habits, as may keep us in that convenient warmth, which is necessary to our healths. And this is transgress, when out of the vanity of being in every phantastick fashion, we put our selves in such clothing, as either will not defend us from cold, or is some other way so uneasie, that it is rather a hurt then a benefit to our bodies to be so clad. This is a most ridiculous folly, and yet that which people that take a pride in their clothes are usually guilty of.

10. A *third* end of *Apparel* is the *distinction* Distinction
guishing or *differencing* of persons, and that of persons.
first in respect of *Sex*, *Secondly*, in respect
 of qualities. *First*, clothes are to make difference of *Sex*; this hath been observed by all Nations, the habits of men and women have alwayes been divers. And God himself expressly provided for it among the *Jews*, by commanding that the man should not wear the *apparel* of the woman, nor the woman of the man. But then *secondly*, there is also a distinction of qualities to be observed in *apparel*; God hath placed some in a higher condition then others, and in proportion to their condition, it befits their clothing to be; *Gorgeous apparel*, our Saviour tells us, is for *Kings Courts*, Luke 7. 25. Now this end of *apparel* should also be observed. Men and
 women

SUNDAY. women should content themselves with that sort of cloathing, which agrees to their Sex and condition, not striving to exceed, and equal that of a higher ranck, nor yet making it matter of envy, among those of their own estate, vying who shall be finest, but let every man cloth himself in such sober attire, as befits his place and calling, and not think himself disparaged, if another of his neighbours have better then he.

IX.

11. And let all remember that *clothes* are things, which adde no true worth to any, and therefore it is an intolerable vanitie to spend any considerable part either of their thoughts, time or wealth upon them, or to value themselves ever the more for them, or despise their poor brethren that want them. But if they desire to adorn themselves, let it be as S. Peter adviseth the women of his time, 1 Pet. 3. 4. *In the hidden man of the heart, even the ornament of a meek and quiet spirit.* Let them cloth themselves as richly as is possible with all Christian vertues, and that is the raiment that will set them out lovely in Gods eyes, yea, and in mens too, who, unless they be fools and Idiots, will more value thee for being good, then fine; and sure one plain Coat thou puttelt upon a poor mans back will better become thee, then twenty rich ones thou shalt put upon thine own.

*Too much
sharving a
fault as well
as excess.*

12. I have now gone through the several parts of temperance; I shall now in conclusion, adde this general caution, that though

in

in all these particulars I have taken notice only of the one fault of excess, yet it is possible there may be one on the other hand; men may deny their bodies that which they necessarily require to their support, and well-being. This is, I believe, a fault not so common, as the other, yet we sometimes see some *very niggardly persons*, that are guilty of it, that cannot finde in their hearts to borrow so much from their chests as may feed their bellies, or clothe their backs, and that are so intent upon the world, so moiling, and drudging in it, that they cannot afford themselves that competent time of sleep, or recreation, that is necessary. If any that hath read the former part of this Discourse be of this temper, let him not comfort himself, that he is not guilty of those excesses there complained of, and therefore conclude himself a good Christian, because he is not intemperate; for whoever is *this covetous creature*, his abstaining shall not be counted to him as the vertue of temperance, for it is not the love of temperance, but wealth, that makes him refrain; And that is so far from being praise-worthy, that it is that great sin which the Apostle tells us. *1 Tim. 6. 10. is the root of all evil*; such a mans *body* will one day rise in judgment against him, for defrauding it of its due portion, those moderate refreshments and comforts which God hath allowed it. This is an *Idolatry* beyond that of offering the *children to Moloch*, *Lev. 20. 3.* they offered but
their

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IX.

SUNDAY. *their* children, but this covetous wretch sacrifices himself to his god *Mammon*, whilst he often destroyes his health, his life, yea, finally his Soul too, to save his purse. I have now done with the *second* head of duty, that to *our selves*, contained by the Apostle under the word *soberly*.

PARTITION X.

Of DUTIES to *our* NEIGHBOURS. Of *Justice, Negative, Positive. Of the sin of Murther, of the Hainousness of it, the Punishments of it, and the strange Discoveries thereof. Of Maiming, &c.*

**DUTY to
OUR
NEIGH-
BOUR.**

§. I. **I** Come now to the *third* part of *Duties*, those to our *Neighbour*, which is by the Apostle summed up in gross in the word [*righteousness*] by which is meant not only bare *justice*, but all kind of *charity* also, for that is now by the law of Christ become a debt to our *neighbour*, and it is a piece of unrighteousness to defraud him of it. I shall therefore build all the particular duties we owe to our *neighbour*, on those two general ones, *Justice* and *Charity*.

JUSTICE.

2. I begin with **JUSTICE**, wherof there are two parts, the one *Negative*; the other *Positive*

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ive : the *negative Justice* is to do no wrong, **SUNDAY,**
or injury to any. The *positive justice* is to do **X.**
right to all; that is, to yield them whatso-

ever appertains or is due unto them. I shall
first speak of the *negative justice*, the not in- **Negative,**
juring or wronging any. Now because a man
is capable of receiving wrong in several re-
spects, this *first* part of *justice* extends it self
into several branches, answerable to those ca-
pacities of injury. A man may be injured ei-
ther in his *Soul*, his *body*, his *possessions*, or *cre-*
dit; and therefore this duty of *negative ju-*
stice layes a restraint on us in every of these.
That we do no wrong to any man in respect
either of his *Soul*, his *body*, his *possessions*, or
credit.

3. *First*, this JUSTICE tyes us to do no **To the Soul**
hurt to his *Soul*; and here my first work must
be to examine what harm it is that the *soul* can
receive; it is we know an invisible substance
which we cannot reach with our eye, much
less with our swords and weapons, yet for all
that it is capable of being hurt and wounded,
and that even to death.

4. Now the *Soul* may be considered either **In the natu**
in a *natural* or *spiritual* sense; in the *natural* sense,
it signifies that which we usually call the mind
of a man, and this we all know may be wound-
ed with grief or sadness, as *Solomon* saith,
Prov. 13. 13. By sorrow of heart the spirit is bro-
ken. Therefore whoever do causlessly afflict
or grieve his neighbour; he transgresses this
part of justice, and hurts, and wrongs his soul.

This

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X.

This sort of injury *malicious* and *spiteful* men are very often guilty of; they will do things, by which themselves reap no good, nay, often much harm, onely that they may vex and grieve another; this is a most savage, inhumane humour, thus to take pleasure in the sadnesse and afflictions of others; and whoever harbours it in his heart, may truly be said to be possesst with a Devil, for it is the nature only of those accursed spirits to delight in the miseries of men; and till that be cast out, they are fit onely to dwell, as the possesst person did, *Mark. 5. 2. Among graves and tombs,* where there are none capable of receiving affliction by them.

In the spiritual.

5. But the *Soul* may he considered also in the *spiritual sense*, and so it signifies that immortal part of us which must live eternally, either in blis or woe in another world. And the *Soul* thus understood is capable of two sorts of harm: *First*, that of sin; *Secondly*, that of Punishment; the latter whereof is certainly the consequent of the former; and therefore though God be the inflicter of punishment, yet since it is but the effect of sin, we may justly reckon, that he that draws a man to sin, is likewise the betrayer of him to punishment, as he that gives a man a mortal wound, is the cause of his death; therefore under the evil of sin both are contained, so that I need speak onely of that.

Drawing to sin the greatest injury.

6. And sure there cannot be a higher sort of wrong, then the bringing this great evil up-

upon the *Soul*, *sin* is the *disease* and wound of the *Soul*, as being the direct contrary to *Grace*; which is the *health* and soundness of it: Now this wound we give to every soul whom we do by any means whatsoever draw into sin.

7. The wayes of doing that are divers, I shall mention some of them, whereof though some are more direct then others, yet all tend to the same end. Of the more direct ones there is *first*, the *commanding* of sin, that is, when a person that hath power over another shall require him to do something which is unlawful; an example of this we have in *Nebuchadnezzars* commanding the worship of the *golden Image*, *Dan. 3 .4.* and his copie is imitated by any parent or master, who shall require of his childe or servant to do any unlawful act. *Secondly*, there is *counselling* of sin, When men advise and perswade others to any wickednesse: Thus *Jobs* wife counselled her husband to curse God, *Job 2.7.* And *Achitophel* advised *Absalom* to go into his *Fathers concubines*, *2 Sam. 16.21.* *Thirdly*, there is *enticing* and alluring to sin, by setting before men the pleasures or profits they shall reap by it. Of this sort of enticement *Solomon* gives warning, *Prov. 1. 10. My son, if sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without a cause, &c. and verse the 13. you may see what is the bait, by which they seek to allure them:*

Direct
means of it

SUNDAY. *we shall finde all precious substance; we shall fill our houses with spoil, cast in thy lot among us, let us all have one purse. Fourthly,* there is assistance in sin; that is, when men aid and help others either in contriving or acting a sin. Thus *Jonadab* helpt *Amnon* in plotting the *Ravishing of his sister*, 2 Sam. 13. all these are direct means of bringing this great evil of sin upon our brethren.

Indirect.

8. There are also others, which though they seem more *indirect*, may yet be as effectual towards that ill end: As *first*, example in sin; he that sets others an ill pattern does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any sinful practice, then the seeing it used by others, as might be instanced in many sins, to which there is no other temptation, but their being in fashion. *Secondly*, there is incouragement in sin; when either by approving, or else at least by not shewing a dislike, we give others confidence to go on in their wickedness. A *third* means is by justifying and defending any sinful act of anothers, for by that we do not onely confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. *Lastly*, the bringing up any reproach upon strict and Christian living, as those do who have the wayes of God in derision; this is a means to affright men from the practice of duty, when they

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they see it will bring them to be scorned and despised; this is worse then all the former, not only in respect of the man who is guilty of it (as it is an evidence of the great profaneness of his own heart) but also in regard of others, it having a more general ill effect then any of the former can have; it being the betraying men not only to some *single* acts of disobedience to Christ, but even to the casting off all subjection to him: by all these means we may draw on our selves this great guilt of injuring and wounding the *souls* of our brethren.

9. It would be too long for me to instance in all the several sins, in which it is usual for men to ensnare others; as *drunkenness*; *uncleanesse*, *rebellion*, and a multitude more.

Men sadly to consider whom they have thus injured.

But it will concern every man for his own particular, to *consider* sadly what mischiefs of this kinde he hath done to any, by all, or any of these means, and to weigh well the greatness of the injury. Men are apt to boast of their innocency towards their neighbours; that they have done wrong to no man; but God knows many that thus brag, are of all others the most injurious persons: perhaps they have not maimed his body; nor stoln his goods: but alas! The body is but the case and cover of the man, and the goods some appurtenances to that, 'tis the soul is the man; and that they can wound and pierce without remorse, and yet with the adulterers, *Prov. 30.20.* say, *They have done no wickedness*; but glory of

SUNDAY, their friendly behaviour to those whom they thus betray to eternal ruine; for whomsoever thou hast drawn to any sin, thou hast done thy part to ascertain to those endless flames. And then think with thy self how base a treachery this is, thou wouldest call him a treacherous villain, that should while he pretends to embrace a man, secretly stab him; but this of thine is as far beyond that, as the soul is of more value then the body, and hell worse then death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thy self, it being that against which Christ hath pronounced a *war*, *Matth.* 18. 7, and ver. 6. he tells us that whoever shall offend (that is, draw into sin) any of those little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the Sea. Thou maist plunge thy poor brother into perdition, but as it is with wrestlers, he that gives another a fall, commonly falls with him; so thou art like to bear him company to that place of torment.

Heartily to
bemoan it.

10. Let therefore thy own and his danger, beget in thee a sence of the greatness of this sin, this horrid piece of injustice to the precious soul of thy neighbour. Bethink thy self seriously to whom thou hast been thus cruel; whom thou hast enticed to *drinking*, advised to *rebellion*, allured to *lust*, stirred up to *rage*, whom thou hast assisted or encouraged in any ill course, or discouraged and disheartned by thy profane

scor-

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X.

scuffings at piety in general, or at any conscio-
nable strict walking of his in particular; and
then draw up a bill of indictment; accuse and
condemn thy self, as a *Cain*, a murderer of thy
brother, heartily and deeply bewail all thy
guilts of this kind, and resolve never once more
to be a stumbling block, as *St. Paul* calls it,
Rom. I 4. in thy brothers way.

11. But this is not all, there must be some *Endeavour*
fruits of this *repentance* brought forth; now *to repair it.*
in all sins of injustice, *restitution* is a necessary
fruit of repentance, and so it is here, thou hast
committed an act (perhaps many) of high
injustice to the soul of thy brother; thou hast
robbed it of its innocencie, of its title to hea-
ven, thou must now endeavour to restore all this
to it again, by being more earnest and indu-
strious to win him to repentance, then ever
thou wert to draw him to sin, use now as much
art to convince him of the danger, as ever thou
didst to flatter him with the pleasures of his
vice; in a word, countermine thy self by using
all those methods and means to recover him,
that thou didst to destroy him, and be more
diligent and zealous in it, for 'tis necessary
thou shouldest both in regard of him and thy
self: *First*, in respect of him, because there is
in mans nature so much a greater prompt-
ness and readinesse to evil, then to good, that
there will need much more pains and diligence
to instill the one into him, then the other: be-
sides, the man is supposed to be already ac-
customed to the contrary, which will add much

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to the difficulty of the work. Then in respect of thy self; if thou be a true penitent, thou wilt think thy self obliged, as *S. Paul* did, *to labour more abundantly*, and wilt be ashamed, that when thou art trading for God, bringing back a soul to him, thou shouldst not pursue it with more earnestnesse, then while thou art an agent of *Satans*; besides the remembrance, that thou art a means of bringing this poor soul into this snare, must necessarily quicken thy diligence to get him out of it. So much for the first part of negative justice, in respect of the souls of our bretheren.

Negative
justice to the
body

In respect of
the life

12. The *second* concerns the bodies, and to those also this justice bindes thee to do no wrong nor violence. Now of wrongs to the body there may be several degrees, the highest of them is killing, taking away the life; this is forbid in the very letter of the *sixth Commandment*. *Thou shalt do no murder.*

Several
ways of be-
ing guilty of
murder

13. *Murder* may be committed either by open violence; when a man either by sword, or any other Instrument takes away anothers life, immediately and directly, or it may be done secretly and treacherously as *David* murdered *Uriah*, not with his own sword but with the sword of the *Children of Ammon*. *2 Sam, 11. 17.* And *Jezebel Naboth* by a false accusation, *1 Kings 21. 13.* And so divers have committed this sin of *murder* by *poysen*, *false-witnesse*, or some such *concealed* wayes.

The

Part 10. *Several wayes of Murder.* 215

The *former* is commonly the effect of a sudden rage, the latter hath several originals; SUNDAY. X.

sometimes it proceeds from some old malice fixt in the heart towards the person; sometimes from some covetous or ambitious desires; such anone stands in a mans way to his profit or preferment, and therefore he must be removed; and sometimes again it is to cover shame, as in the case of Strumpets, that murder their Infants that they may not betray their filthiness. But besides these more direct wayes of killing, there is another, and that is, when by our perswasions and *inticements* we draw a man to do that which tends to the shortning of his life, and is apparent to do so; he that makes his neighbour drunk, if by that drunkenness the man come to any mortal hurt which he would have escaped, if he had been sober, he that made him drunk is not clear of his death; or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that *drew* him to that excess can acquit himself of his *murder* in the eyes of God, though humane Laws touch him not. I wish those who make it their businessse to draw in customers to that *trade of debauchery* would consider it. There is yet another way of bringing this guilt upon our selves, and that is by inciting and stirring up others to it, or to that degree of anger and revenge which produces it; as he that sets two persons at *variance*, or seeing them already so, blows the

SUNDAY. coals, if *murder* ensue, he certainly hath
 X. this share in the guilt, which is a consideration
 that ought to affright all from having any
 thing to do in the kindling, or encreasing of
 contention.

The hain-
 nousness of
 the sin.

14. Now for the *hainousness* of this sin of
murder, I suppose none can be ignorant, that
 it is of the deepest dye, a most *loud crying sin*;
 This we may see in the first act of this kinde,
 that ever was committed, *Abels blood cryed*
from the earth, as God tells *Cain*, *Gen. 4. 10.*
 Yea, the guilt of this sin is such, that it
 leaves a stain even upon the land where it is
 committed, such as is not to be washt out,
 but by the blood of the *murderer*, as appears
Deut. 19. 12, 13. The land cannot be purged
 of blood, but by the blood of him that shed
 it; and therefore though in other cases the
 flying to the *Altar* secured a man, yet in this
 of wilful *murder* no such refuge was allowed,
 but such a one was to be taken even thence,
 and delivered up to justice, *Exodus 21. 14.*
Thou shalt take him from my Altar, that he
may die. And it is yet farther observable,
 that the onely two precepts which the Scrip-
 ture mentions, as given to *Noah* after the
 flood, were both in relation to this sin, that
 of not *eating blood*, *Gen. 9. 4.* being a ceremo-
 ny to beget in men a greater horreur of this
 sin of *murder*, and so intended for the pre-
 venting of it. The other was for the punish-
 ment of it, *Gen. 9. 6. He that sheddeth mans*
blood by man shall his blood be shed; and the
 reason

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reason of this strictness is added in the next SUNDAY.
words, *For in the Image of God made he man;* X.
where you see that this sin is not onely an injury to our brother, but even the highest contempt and despight towards God himself, for it is the defacing of his Image, which he hath stamped upon man. Nay yet further, it is the usurping of Gods proper right, and authority. For it is God alone, that hath right to dispose of the life of man; 'twas he alone that gave it, and it is he alone that hath power to take it away; but he that *murders* a man does, as it were, wrest this power out of Gods hand, which is the highest pitch of rebellious presumption.

15. And as the sin is great, so likewise is the *The great punishment;* we see it frequently very great, *punishments attending it.* and remarkable, even in this world, (besides those most fearful effects of it in the next) blood not onely cries, but it cries for vengeance, and the great God of recompences as he styles himself, will not fail to hear it: very many examples the Scripture gives us of this: *Ahab* and *Jezebel*, that murdered innocent *Naboth*, for greediness of his vineyard, were themselves slain, and the Dogs licked their blood in the place where they had shed his, as you may read in that Storie; so *Absalom* that slew his brother *Amnon*, after he had committed that sin, fell into another, that of rebellion against his King and Father, and in it miserably perished. *Rachab* and *Baanah*, that slew *Ishbosheth*, were themselves

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X.

selves put to death, and that by the very person they thought to endear by it; many more instances might be given of this out of the Sacred Story, and many also out of Humane, there having been no age but hath yielded multitudes of examples of this kinde, so that every man may furnish himself out of the observations of his own time,

*The strange
discoveries
of it.*

16. And it is worth our notice, what *strange* and even *miraculous* means it hath often pleased God to use for the discovery of this sin; the very brut creatures have often been made instruments of it; nay, often the extream horreur of a mans own conscience hath made him betray himself, so that it is not any closenesse a man uses in the acting of this sin, that can secure him from the vengeance of it, for he can never shut out his own conscience, that will in spight of him be privie to the fact, and that very often proves the means of discovering it to the world, or if it should not do that, yet it will sure act revenge on him, it will be such a Hell within him as will be worse then death: This we have seen in many, who after the commission of this sin have never been able to enjoy a minutes rest, but have had that intolerable anguish of minde that they have chosen to be their own *murderers* rather then live in it. These are the usual effects of this sin even in this world, but those in another are yet more dreadful, where surely the highest degrees of torment belong to this high pitch of wickedness,

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ness, for if, as our Saviour tells us, *Mat. 5. 22.* SUNDAY.
Hell fire be the portion of him that shall but X.
call his brother fool, what degree of those burnings can we think proportionable to this so much greater an injury?

17. The consideration of all this ought to possesse us with the greatest horror, and abomination of this sin, and to make us extremely watchful of our selves, that we never fall into it, and to that end to prevent all those occasions which may insensibly draw us into this pit. I mentioned at first several things which are wont to be *originals* of it, and at those we must begin, if we will surely guard our selves. If therefore thou wilt be sure never to kill a man in thy rage, be sure never to be in that rage, for if thou permittest thy self to that, thou canst have no security against the other, anger being a madnesse that suffers us not to consider, or know what we do, when it has once possesst us. Therefore when thou findest thy self begin to be *inflamed*, think sometimes, whether this *may lead* thee, if thou lettest loose to it, and immediately put the bridle upon this head-strong passion; so again, if thou wilt be sure thy malice shall not draw thee to it, be sure never to harbour one malicious thought in thy heart, for if it once settle there it will gather such strength, that within a while thou wilt be perfectly under the power of it, so that it may lead thee even to this horrible sin at its pleasure; be therefore careful at the very first approach of this treacherous

We must watch diligently against all approaches of this sin.

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rous guest, to shut the doors against it, never to let it enter thy minde; so also if thou wilt be sure thy covetousnesse, thy ambition, thy lust, or any other sinful desire shall not betray thee to it, be sure thou never permit any of them to bear any sway with thee, for if they get the dominion, as they will soon do, if they be once entertained in the heart, they will be past thy controul, and hurry thee to this or any other sin, that may serve their ends. In like manner if thou wouldest not be guilty of any of the mortal effects of thy neighbours drunkenness, be sure not to entice him to it, nor accompany him at it, and to that purpose do not allow thy self in the same practise, for if thou do, thou wilt be labouring to get company at it. *Lastly*, if thou wilt not be guilty of the *murder* committed by another, take heed thou never give any encouragement to it, or contribute any thing to that hatred, or contention, that may be the cause of it. For when thou hast either *kindled* or blowed the *fire*, what knowest thou whom it may consume? Bring alwayes as much water as thou canst to quench, but never bring one drop of oile to encrease the flame. The like may be said of all other occasions of this sin not here mentioned; and this careful preserving our selves from these, is the only sure way to keep us from this sin; therefore as ever thou wouldest keep thy self innocent from the great offence, guard thee warily from all such inlets, those steps and approaches towards it.

Part. 10. Several wayes of Murder. 221

18. But although *murder* be the greatest, SUNDAY.
yet it is not the onely *injury* that may be done X.
to the body of our neighbour, there are others *Maiming a great injury*
which are also of a very high nature; the next
in degree to this is *Maiming* him, depriving
him of any member, or at least of the use of
it, and this is a very great wrong and mis-
chief to him, as we may discern by the Judge-
ment of God himself, in the case of the bond-
servant, who should by his *Masters* means
lose a member; Exod 21. 26. the freedome
of his whole life was thought but a reasonable
recompence for it, *He shall let him go free,*
saith the* text, *for his eye*; nay though it were
a lesse considerable part, if it were but a tooth,
which of all other may be lost with the least
damage, yet the same amends was to be made
him, ver. 27.

19. But we need no other way of measuring *That which every man dreads for himself.*
this injury, then the judgement of every man
in his own case; how much does every man
dread the losse of a limb, so that if he be by
any accident or disease, in danger of it, he
thinks no pains or cost too much to preserve
it. And then how great an injustice, how con-
trary to that great rule of *doing as we would*
be done to, is it,, for a man to do that to an-
other, which he so unwillingly suffers him-
self?

But if the person be *poor*, one that must
labour for his living, the injury is yet greater, *Yet worse if the man be poor.*
it is such as may in effect amount to the for-
mer sin of *murder*, for as the wise man sayes,
Ecclus.

SUNDAY. *Ecclus. 24. 21. The poor mans bread is his life, and he that deprives them thereof is a blood-bedder.* And therefore he that deprives him of the means of getting his bread by disabling him from labour, is surely no less guilty. In the Law it was permitted to every man that had sustained such a damage by his neighbour to require the Magistrate to inflict the like on him, *eye for eye, tooth for tooth*, as it is, *Exod. 21. 24.*

Necessity of making what satisfaction we can.

20. And though unprofitable revenge be not now allowed to us Christians, yet sure it is the part of every one who hath done this injury, to make what *satisfaction* lies in his power; 'tis true, he cannot restore a limb again (which by the way should make men wary how they do those mischiefs which it is so impossible for them to repair) but yet he may satisfy for some of the ill effects of that loss: If that have brought the man to want and penury, he may, nay, he must, if he have but the least ability, relieve and support him, yea, though it be by his own extraordinary labour; for if it be a duty of us all to be eyes to the blinde and feet to the lame, as *Job* speaks, much more must we be so to them whom our selves have made blinde and lame. Therefore whoever hath done this injury to any of his poor brethren, let him know, he is bound to do all that is possible towards the repairing of it, if he do not, every new suffering that the poor mans wants bring upon him, becomes a new charge and accusation against

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against him, at the tribunal of the just SUNDAY.
Judge. X.

21. There are yet other degrees of injury *Wounds and*
to the body of our neighbour, I shall men- *stripes inju-*
tion onely two more, *Wounds and stripes;* *ries also.*
A man may *Wound* another, which though it
finally cause loss neither of life nor limb, is
yet an endangering of both; and the like
may be said of *stripes*; both of which how-
ever are very painful at the present, nay per-
haps very long after, and pain of all temporal
evils, is to be accounted the greatest, for it
is not onely an evil in it self, but it is such an
one, that permitts us not, whilst we are un-
der it, to enjoy any other good; a man in
pain having no tast of any the greatest de-
lights: If any man despise these, as light
injuries, let him again ask himself, how he
would like it, to have his own body flasht or
bruised, and put to passe under those painful
means of cure, which are many times necessa-
ry in such cases? I presume there is no man
would willingly undergo this from another,
and why then shouldest thou offer it to him?

22. The truth is, this strange cruelty to *This cruelty*
others is the effect of a great pride, and haugh- *to others the*
tiness of heart, we look upon others with such *effect of*
contempt, that we think it no matter how *pride*
they are used; we think they must bear
blows from us, when in the mean time we are
so tender of our selves, that we cannot hear
the least word of disparagement, but we are
all on a flame. The provocations to these
inju-

SUNDAY. injuries are commonly so slight, that did not
X. this *inward pride* dispose us to such an angri-
 ness of humour, that we take fire at every
 thing, it were impossible we should be mo-
 ved by them. Nay some are advanced to such
 a *wantonnesse of cruelty*, that without any
 provocation at all, in cool blood, as they say,
 they can thus wrong their poor brethren, and
 make it part of their past-time and recreation
 to cause pain to others. Thus some *tyrannous*
humours take such a pleasure in tormenting
 those under their power, that they are glad
 when they can but finde a pretence to punish
 them, and then do it without all moderation,
 and others will set men together by the ears,
 only that they may have the sport of seeing
 the scuffle; like the *old Romans*, that made it
 one of their publick *sports* to see men *kill one*
another, and sure we have as little Christiani-
 ty as they, if we can take delight in such spe-
 ctacles.

23. This *savageness* and *cruelty of minde* is
 so unbecomming the nature of a man, that he
 is not allowed to use it even to his beast; how
 intolerable is it then towards those, that are
 of the same nature, and which is more, are
 heirs of the same eternal hopes with us? They
 that shall thus transgress against their neigh-
 bours in any of the foregoing particulars, or
 what ever else is hurtful to the body, are un-
 just persons, want even this lowest sort of ju-
 stice, the negative, to their neighbours, in re-
 spect of their bodies.

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24. Neither can any man excuse himself by saying what he has done was onely in return of some *injury* offered him by the other, for suppose it be so, that he have indeed received some considerable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thine enemy, become thy vassel, or slave, to do with him what thou list, thou hast never the more right of *dominion* over him, because he hath done thee wrong, and therefore thou art not onely uncharitable (which yet were sin enough to damn thee) but *unjust* in every act of violence thou doest to him. Nay, this injustice ascends higher, even to God himself, who hath reserved vengeance as his own peculiar right, *Vengeance is mine, I will repay, saith the Lord*, Rom. 12. 19. and then he that will act revenge for himself, what does he, but inroach upon this special right and prerogative of God, snatch the sword, as it were, out of his hand, as if he knew better how to wield it! which is at once a robbery, and contempt of the *Divine Majesty*.

P A R.

PARTITION XI.

Of Justice about the Possessions of our Neighbour, against Injuring him, as concerning his Wife, his Goods. Of Oppression, Theft. Of paying of Debts, &c.

His Possession.

§.1. **T**He third part of *Negative Justice* concerns the *possessions* of our Neighbours; what I mean by *Possessions*, I cannot better explain then by referring you to the *Tenth Commandment*, the end of which is to bridle all covetous appetites and desires towards the *Possessions* of our neighbour. There we finde reckoned up, not onely his house, servants and cattle, which may all pass under the one general name of his goods or riches, but particularly his *wife*; as a principal part of his *possessions*; and therefore when we consider this duty of negative justice, in respect of the *possessions* of our neighbour, we must apply it to both his *wife* as well as his *goods*.

His Wife.

2. The especial and peculiar right that every man hath in his *wife* is so well known, that it were vain to say any thing in proof of it; the great impatience that every husband hath to have this right of his invaded, shews that it is sufficiently understood in the world, and there

therefore none that does this injury to another, can be ignorant of the greatness of it. SUNDAY.
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The corrupting of a mans wife, enticing her to a strange bed, is by all acknowledged to be the worst sort of theft, infinitely beyond that of the goods.

3. Indeed there is in this one, a heap of the *greatest injustices* together; some towards the woman, and some towards the man: towards the *Woman* there are the greatest imaginable; it is that *injustice* to her soul, which was before mentioned as the highest of all others, 'tis the robbing her of her innocencie, and setting her in a course of the horredst wickedness (no less then *lust* and *perjury* together) from which it is probable she may never return, and then it proves the damning of her eternally. Next it is in respect of this world, the robbing her of her *credit*, making her abhorred and despised, and her very name a reproach among all men; and besides it is the depriving her of all that happiness of life, which arises from the mutual kindness and affection that is between man and wife, instead whereof this brings in a loathing, and abhorring of each other, from whence flow multitudes of mischiefs, too many to rehearse, in all which the man hath his share also.

4. But besides those, there are *to him* many and high injustices; for it is *first* the robbing him of that, which of all other things he accounts most precious, the love and faithfulness of his wife, and that also wherein he hath

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such an incommunicable right, that himself cannot, if he would, make it over to any other; and therefore sure it cannot without the utmost injustice be torn from him by any: Nor is this all, but it is *farther* the ingulging him (if ever he come to discern it) in that most tormenting passion of *jealousie*, which is of all others the most painful, and which oft puts men upon the most desperate attempts, it being as *Solomon* sayes, *Prov* 6.34. *The rage of a man*. It is yet farther, the bringing upon him all that *scorn* and contempt which by the unjust measures of the world falls on them, which are so abused, and which is by many esteemed the most insufferable part of the wrong; and though it be true that it is very unjust he should fall under reproach, only because he is injured, yet unless the world could be new moulded, it will certainly be his lot, and therefore it adds much to the injury: Again, this may indeed be a *robbery* in the usual sense of the word, for perhaps it may be the thrusting in the *childe of the adulterer* into his family, to share both in the maintenance and portions of his own children; and this is an arrand theft: *first*, in respect of the man, who surely intends not the providing for another mans childe; and then in respect of the children, who are by that means defrauded of so much as that goes away with. And therefore whosoever hath *this* circumstance of the sin to repent of, cannot do it effectually, without *restoring* to the family,

as much as he hath by this means robb'd it **SUNDAY.**
of. XI.

5. All this put together will sure make this *The most*
the greatest and most provoking injury that *irreparable.*
can be done to a man, and (which heightens
it yet more) it is that, for which a man can
never make *reparations*; for unless it be in
the circumstance before mentioned, there is
no part of this sin, wherein that can be done;
to this purpose it is observable in the *Jewish*
Law, that the Thief was appointed to *restore*
fourfold, and that freed him; but the adulter-
er having no possibility of making any re-
stitution, any satisfaction, he *must pay his life*
for his offence, *Lev. 20. 10.* And though now
adayers *adulterers* speed better, live many dayes
to renew their guilt, and perhaps to laugh
at those, whom they have thus injured, yet
let them be assured, there must one day be
a sad reckoning, and that whether they repent
or not: If by Gods grace they do come to
repentance, they will then finde this to be
no cheap sin; many anguishes of soul, terrors
and perplexities of conscience, groans and
tears it must cost them; and indeed were a
mans whole life spent in these penitential ex-
ercises, 'twere little enough to wipe off the
guilt of any on single act of this kinde; what
overwhelming sorrows then are requisite for
such a trade of this sin, as too many drive?
Certainly it is so great a task, that it is high-
ly necessary for all that are so concerned, to
set to it immediately, lest they want time to

SUNDAY go through with it; for let no man flatter
XI. himself, that the guilt of a course and habit of such a sin can be washt away with a single act of repentance; no, he must proportion the repentance to the fault, and as one hath been a habit and course, so must the other also. And then how strange a madness is it for men to run into this sin, (and that with such painful pursuits, as many do) which he knows must at the best hand, that is, supposing he do repent of it, cost him thus dear? but then if he do not repent, infinitely dearer; it loses him all his title to Heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his lust shall end in those everlasting burnings: For how closely soever he have acted this sin, be it so that he may have said with the adulterer in *Job* 24. 15. *No eye seeth me*, yet 'tis sure he could not in the greatest obscurity shelter himself from Gods sight, with whom *the darkness is no darkness*, *Psalms* 139. 12. And he it is, who hath expressly threatned to judge this sort of offenders, *Heb.* 13. 4. *Adulterers God will judge*. God grant that all that live in this foul guilt, may so seasonably, and so thoroughly judge themselves, that they may prevent that severe and dreadful judgement of his.

His goods.

6. The second thing to which this Negative justice to our Neighbours possessions reacheth, is *his Goods*, under which general word is contained all those several sorts of things, as *House, Land, Cattle, Money*, and the

the like, in which he hath a right and proper-ty; these we are by the rule of this justice to suffer him enjoy without seeking either to work him damage in any of them, or to get any of them to *our selves*: I make a difference between these two, because there may be two several grounds or motives of this injustice; the one malice, the other covetousness.

7. The *malicious* man desires to work his neighbour mischief, though he get nothing by it himself; 'tis frequently seen, that men will make havock and spoil of the goods of one, to whom they bear a grudge, though they never design to get any thing to themselves by it, but onely the pleasure of doing a spite to the other: This is a most hellish humour, directly answerable to that of the devil, who bestows all his pains and industry, not to bring in any good to himself, but onely to ruine and undoe others: and how contrary it is to all rules of justice, you may see by the Precept given by God to the Jews concerning the goods of an enemy, where they were so far from being allowed a liberty of spoil and destruction, that they are expressly bound to prevent it, *Exodus 23. 45. If thou meet thine enemies Ox, or his Asse going astray, thou shalt surely bring it back to him again: If thou see the Asse of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him*: Where you see it is a debt we owe to our very enemies, to prevent that loss and damage, which by any

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accident he is in danger of: and that even with some labour, and pains to our selves. How horrible an injustice is it then, purposely to bring that loss and damage on him? Who ever is guilty of this, let him never excuse himself by saying, he hath not enriched himself by the spoil of his neighbour, that he hath nothing of it cleaves to his finger, for sure this *malicious injustice* is no less a fault then the *covetous one*; nay, I suppose in respect of the principle and cause, from which it flows, it may be greater, this hatred of another being worse then the immoderate love of our selves; whoever hath thus mischiefed his neighbour, he is as much bound to repair the injury, to make satisfaction for the loss, as if he had enriched himself by it.

*Covetous
injustice.*

8. But on the other side, let not the *covetous defrauder* therefore judge his sin light because there is another, that in some one respect outweighs it; for perhaps in others his may cast the scales; certainly it does in this one, that he that is unjust for greediness of gain, is like to multiply more acts of this sin, then he that is so out of malice; for 'tis impossible any man should have so many objects of his malice, as he may have of his covetousness; there is no man at so general a defiance with all mankind that he hates every body; but the covetous man hath as many objects of his vice, as there be things in the world he counts valuable: But I shall not longer stand upon this comparison, 'tis sure they are both great and crying sins.

and that is ground enough of abhorring each: let us descend now to the several branches of this sort of *Covetous injustice*; 'tis true they may all bear the name of robbery, or theft, for in effect they are all so, yet for methods sake it will not be amiss to distinguish them into these three; *Oppression, Theft, and Deceit.*

9. By *Oppression* I mean that open and *bare-faced robbery*, of seizing upon the possessions of others, and owning and avowing the doing so. For the doing of this there are several instruments; as first that of power, by which many Nations and Princes have been turned out of their rights, and many private men out of their estates: Sometimes again, Law is made the instrument of it; he that covets his neighbours lands or goods, pretends a claim to them, and then by corrupting of Justice by *Bribes* and *gifts*, or else over-ruling it by greatness and authority gets judgement on his side: this is a high oppression, and of the worst sort, thus to make the *Law*, which was intended for the protection and defence of mens Rights, to be the means of overthrowing them; and it is a very heavy guilt, that lies both on him that procures, and on him that pronounces such a sentence, yea, and on the *Lawyer* too, that pleads such a cause, for by so doing he assists in the oppression; sometimes again, the very necessities of the oppressed are the means of his oppression; thus it is in the case of Extortion, and griping *Usury*: a man is in extreme want of money, and this gives

Oppression.

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opportunity to the extortioner to wrest unconscionably from him, to which the poor man is forced to yield to supply his present wants. And thus also it is often with *exacting Land-Lords*, who when their poor tenants know not how to provide themselves elsewhere, rack and skrew them beyond the worth of the thing. All these and many the like are but several ways of acting this one sin of Oppression which becomes yet the more hainous, by how much the more helpless the person is, that is thus oppressed, therefore the oppression of the widow and fatherless, is in Scripture mentioned as the height of this sin.

Gods vengeance
against it.

10. It is indeed a most crying guilt, and that against which God hath threatned his heavie *vengeance*, as we read in divers texts of Scriptures: thus it is, *Ezek. 18. 12. He that hath oppressed the poor, and hath spoiled by violence, he shall surely die, his blood shall be upon him;* and the same sentence is repeated against him, *ver. 18.* Indeed God hath so peculiarly taken upon him the protection of the poor, and oppressed, that he is engaged as it were in honour to be their avenger, and accordingly, *Psal. 12.* we see God solemnly declare his resolution of appearing for them, *ver. 5. For the oppression of the poor, for the sighing of the needy now will I arise, saith the Lord, I will set him in safety from him;* the advice therefore of *Solomon* is excellent, *Prov. 22. 22. Rob not the poor, because he is poor; neither oppress the afflicted in the gate, for the Lord will plead their cause and*

will

will spoil the soul of those that spoiled them; they are like in the end to have little joy of the booty it brings them in, when it thus engages God against them.

11. The *second* sort of this injustice is *Theft*, *Theft.* and of that also there are too kinds, the one the withholding what we should pay, and the other taking from our neighbour what is already in his possession.

12. Of the *first* sort is the not paying of *Not paying* debts, whether such as we have *borrowed*, or *what we* such as by our own voluntary promise are become our debts, for they are equally due to him, that can lay either of these claims to them; and therefore the withholding of either of them is a theft, a keeping from my neighbour that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had, (be it money, or whatsoever else) and so make him worse then I found him. This is a very great, and very common injustice; men can now adays with as great confidence deny him that *asks a debt*, as they do him that *asks an almes*, nay many times 'tis made matter of quarrel for a man to demand his own, besides the many attendances the creditor is put to in pursuit of it, are a yet farther injury to him, by waiting his time, and taking him off from other businessse, and so he is made a looser that way too. This is so great injustice, that I see not how a man can look upon any thing he possesses as his own right

SUNDAY. right, whilst he thus denies another his. It is
XI. the duty of every man in *debt*, rather to strip himself of all, and cast himself again naked upon Gods providence, then thus to feather his nest with the spoils of his neighbours. And surely it would prove the more thriving course, not only in respect of the blessing, which may be expected upon justice, compared with the curse, that attends the contrary, but even in worldly prudence also; for he that defers paying of debts, will at last be forc't to it by Law, and that upon much worse terms, then he might have done it voluntarily, with a greater charge, and with such a loss of his credit, that afterward in his greatest necessities he will not know where to borrow. But the sure way for a man to secure himself from the guilt of this injustice, is never to borrow more then he knows he hath means to repay, unless it be of one, who knowing his disability, is willing to run the hazard. Otherwise he commits this sin at the very time of borrowing; for he takes that from his neighbour upon promise of paying, which he knows he is never likely to restore to him, which is a flat robbery.

What we are bound for.

The same *justice* which ties men to pay their own debts, ties also every *surety* to pay those debts of others, for which he stands *bound*, in case the principal either cannot or will not: for by being *bound*, he hath made it his own debt, and must in all justice answer it to the creditor, who, its presumed, was drawn to lend on confidence of his security, and therefore is directly

rectly cheated and betrayed by him, if he see him not satisfied. If it be thought hard, that a man should pay for that which he never received benefit by; I shall yield it, so far as to be just matter of wariness to every man how he enter into such engagements, but it can never be made an excuse for the breaking them.

As for the other sort of *debt*, that which is brought upon a man by his own *voluntary promise*, that also cannot without great injustice be withholden: for it is now the mans right, and then tis no matter, by what means it came to be so. Therefore we see *David* makes it part of the description of a just man, *Psal. 15.* 4. that he *keeps his promises, yea, though they were made to his own disadvantage*; and surely he is utterly unfit to *ascend to that Holy Hill*, there spoken of, either as that signifies the Church here, or Heaven hereafter, that does not punctually observe this part of justice. To this sort of debt may be reduced the wages of the servant, the hire of the labourer, and the withholding of these is a great sin, and the complaints of those that are thus injured, ascend up to God. *Behold (saith S. James) the hire of the labourers which have reaped down your fields which is of you kept back by fraud, cryeth, and the cries of them that have reaped, are entred into the ears of the Lord of Subbath: Dent. 24. 14.* 15. We finde a strict command in this matter, *Thou shalt not oppress an hired servant that is poor and needy, at his day thou shalt give him his hire, neither shall the Sun go down upon it,*

*What we
have pro-
mised.*

for

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for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee. This is one of those loud clamorous sins which will not cease crying, till it bring down Gods vengeance; and therefore though thou hast no justice to thy poor brother, yet have at least, so much mercy to thy self, as not to pull down judgments on thee by thus wronging him.

PARTITION XII.

*Of Theft; Stealing; of deceit in Trust
in Traffick of Restitution. &c.*

*Stealing the
goods of our
neighbour.*

§. I. **T**HE second part of *Theft* is the taking from our neighbour that which is already in his possession; and this may be done either more violently, and openly, or else more closely, and slyly; the first is the manner of those that rob on the way, or plunder houses, where by force they take the goods of their neighbour; the other is the way of the pilfering thief, that takes away a mans goods unknown to him; I shall not dispute, which of these is the worst, 'tis enough that they are both such acts of injustice as make men odious to God, unfit for humane society, and betray the actors to the greatest mischiefs even in this world, death it self being by Law appointed the reward of it; and there are few that follow this trade long, but at last meet with that fruit of it: I am sure 'tis made

ne

nies for any to believe he shall alwayes steal securely, for he is to contend with the indultry of all those whom he shall thus injure, whose losses will quicken their wits for the finding him out, and which is infinitely more, he is to struggle with the justice of God, which doth usually pursue such men to destruction, even in this world; witness the many strange discoveries, that have been made of the craftiest thieves. But however, if he were secure from the vengeance here, I am sure nothing but repentance and reformation can secure him from the vengeance of it hereafter. And now when these dangers are weighed, 'twill surely appear, that the thief makes a pitiful bargain, he steals his neighbours money, or cattle, and in exchange for it he must pay his life, or his soul, perhaps both; and if *the whole world be too mean a price for a soul*, as he tells us, *Mark 8. 36.* who best knew the value of them, having himself bought them, what a strange madness is it, to barter them away for every petty trifle, as many do, who have got such a habit of stealing, that not the meanest worthless thing can elude their fingers? Under this head of *theft* may be ranked the *receivers* of *stolen* goods, whether those that take them, as partners in the theft, or those that buy them, when they know or believe they are stolen. This many (that pretend much to abhor theft) are guilty of, when they can by it, buy the thing a little cheaper than the common rate. And here

SUNDAY. also comes in the concealing of any goods a man findes of his neighbours, which whosoever restores not, if he know, or can learn out the owner, is no better then a thief; for he withholds from his neighbour that which properly belongs to him: and sure 'twill not be uncharitable to say, that he that will do this, would likewise commit the grosser theft, were he by that no more in danger of Law then in this he is.

Deceit.

The *third* part of injustice is *Deceit*, and in that there may be as many acts as there are occasions of entercourse and dealing between man and man.

2. It will be impossible to name them all, but I think they will be contained under these two general *deceits*, in matters of *Trust*, and in matters of *Traffick*, or bargaining; unless it be that of *Gaming*, which therefore here by the way, I must tell you, is as much a *fraud* and *deceit* as any of the rest.

In trust.

3. He that deceives a man in any *Trust* that is committed to him, is guilty of a great injustice, and that the most treacherous sort of one, it is the joyning of two great sins in one; *defrauding*, and *promise-breaking*; for in all trusts there is a promise implied, if not exprest; for the very accepting of the *trust* contains under it a promise of fidelity; these trusts are broken sometimes to the living, sometimes to the dead; to the living there are many wayes of doing it, according to the several kindes of the *trust*; sometimes a trust

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is more general, like that of *Potiphar* to *Joseph*, *Gen.* 39. 4. a man commits to another all that he hath, and thus Guardians of children, and sometimes stewards are intrusted; sometimes again it is more limited, and restrained to some one special thing: a man intrusts another to bargain, or deal for him in such a particular, or he puts some one thing into his hands, to manage and dispose: thus among *servants* it is usually for one to be intrusted with one part of the Masters goods, and another with another part of them. Now in all these, and the like cases, whosoever acts not for him that intrusts him, with the same faithfulness, that he would for himself, but shall either carelessly lose, or prodigally imbezil the things committed to him, or else convert them to his own use, he is guilty of this great sin of betraying a trust to the living. In like manner he that being intrusted with the execution of a dead mans *Testament*, acts not according to the known intention of the dead man, but enriches himself by what is assigned to others, he is guilty of this sin, in respect of the dead; which is so much the greater, by how much the dead hath no means of remedy and redress, as the living may have. It is a kind of *robbing of graves*, which is a theft of which men naturally have such a horror, that he must be a very hardened thief, that can attempt it. But either of these frauds are made yet more hainous, when either God, or the poor are immediately concerned

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cerned in it, that is, when any thing is committed to a man, for the uses either of piety, or charity; this adds sacrilege to both the fraud and the treachery; and so gives him title to all those curses that attend those several sins, which are so heavy, that he that for the present gain will adventure on them, makes as ill, nay, a much worse bargain, then Gehazi, 2 Kings 5. 27. who by getting the rayment of Naaman got his leprosie too.

In Traffick.

4. The second sort of fraud is in matters of traffick and bargain, wherein there may be deceit both in the seller, and buyer; that of the seller is commonly either in concealing the faults of the commodity, or else in overrating it.

The sellers
concealing
the faults of
his ware.

5. The wayes of concealing its faults are ordinarily these, either first by denying that it hath any such fault, nay, perhaps commending it for the direct contrary quality, and this is down-right lying, and so adds that sin to the other, and if that lie be confirmed by an oath, as it is too usually, then the yet greater guilt of perjury comes in also; and then, what a heap of sins is here gathered together & abundantly enough to sink any poor soul to destruction, and all this only to skrew a little more money out of his neighbours pocket, and that sometimes so very little, that 'tis a miracle that any man that thinks he has a Soul, can set it at so miserable a contemptible price. A second means of concealing is by using some Art to the thing, to make it look fair, and

hid

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hide the faults of it, and this is acting a lye, though it be not speaking one, which amounts to the same thing, and has surely in this case as much of the intention of cheating, and defrauding, as the most impudent forswearing can have. A *Third* means, is the picking out ignorant Chapmen; This is, I believe, an Art too well known among *Tradesmen*, who will not bring out their faulty wares to men of skill, but keep them to put off to such, whose unskilfulness may make them passable with them: and this is still the same deceit with the former; for it all tends to the same end, the couzening and defrauding of the Chapmen, and then it is not much odds, whether I make use of my own Art, or his weakness for the purpose. This is certain, he that will do justly, must let his Chapman know what he buyes; and if his own skill enable him not to judge, (nay if he do not actually find out the fault) thou art bound to tell it him, otherwise thou makest him pay for somewhat, which is not there, he presuming there is that good quality in it, which thou knowest is not, and therefore thou mayest as honestly take his money for some goods of another mans, which thou knowest thou canst never put into his possession, which I suppose no man will desire to be an arrant cheat. To this head of concealment may be referred that deceit of false weights and measures, for that is the concealing from the buyer a defect in the quantity, and the other was in the quality of the commodity,

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His over-
rating it.

dity, and is again the making him pay for what he hath not. This sort of fraud is pointed at particularly by *Solomon, Prov. 11. 1* with this note upon it, that *it is an abomination to the Lord.*

6. The *second* part of fraud in the seller, lyes in *over-rating* the commodity; though he have not disguised, or concealed the faults of it, and so have dealt fairly in that respect, yet if he set an unreasonable price upon it, he defrauds the buyer: I call that an unreasonable price, which exceeds the true worth of the thing, considered with those moderate gains, which all Tradesmen are presumed to be allowed in the Sale: Whatever is beyond this must in all likelihood be fetcht in by some of these wayes: As *first*, by taking advantage of the buyers ignorance in the value of the thing, which is the same with doing it in the goodness, which hath already been shewed to be a deceit: Or *secondly*, by taking advantage of his necessity; thou findest a man hath present and urgent need of such a thing, and therefore takest this opportunity to set the Dice upon him; but this is that very sin of Extortion, and oppression spoken of before; for it is sure nothing can justly raise the price of any thing, but either its becoming dearer to thee, or its being someway better in its self; but the necessity of thy brother causes neither of these: his nakedness doth not make the clothes thou sellest him stand thee in ever the more, neither doth it make them any way better; and there

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therefore to rate them ever the higher, is to change thy way of trading, and sell even the wants and necessities of thy neighbour, which sure is a very unlawful vocation. Or *thirdly*, it may be by taking advantage of the indiscretion of the Chapman: A man perhaps earnestly fancies such a thing, and then suffers that fancy so to over-rule his reason, that he resolves to have it upon any terms. If thou findest this in him, and there upon raisest thy rate, this is to make him buy his folly, which is of all others the dearest purchase; 'tis sure his fancy adds nothing to the real value, no more then his necessity did in the former case, and therefore should not adde to the price. He therefore that will deal justly in the business of selling, must not catch at all advantages, which the temper of his Chapman may give, but consider soberly, what the thing is worth, and what he would afford it for to another, of whom he had no such advantage, and accordingly rate it to him at no higher a price.

7. On the *Buyers* part there are not ordinarily so many opportunities of *fraud*; yet it is possible a man may sometimes happen to sell somewhat, the worth whereof he is not acquainted with, and then it will be as unjust for the buyer to make gain by his ignorance, as in the other case it was for the seller: but that which oftner falls out, is the case of necessity, which may as probably fall on the sellers side, as the buyers: A mans wants compel

*Stand in
the Buyers*

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him to sell, and permit him not to stay to make the best bargain, but forces him to take the first offer; and here for the buyer to grate upon him, because he sees him in that strait, is the same fault which I before shewed it to be in the seller.

Many temptations to deceit in Traffick.

8. In this whole business of *traffick* there are so many opportunities of deceit, that a man had need fence himself with a very firm resolution, nay, love of justice, or he will be in danger to fall under temptation; for as the wise man speaks, *Eccles. 27. 2. As a Nail sticks fast between the joinings of the Stones;* so doth sin stick close between *buying* and *selling*; it is so interwoven with all Trades, so mixt with the very first principles and grounds of them, that it is taught together with them, and so becomes part of the Art; so that he is now a dayes scarce thought fit to manage a Trade, that wants it, while he that has most of this black Art of defrauding, applauds and hugs himself, nay, perhaps boasts to others, how he hath over-reacht his neighbour.

The commonness of injustice a reproach to Christianity.

What an intolerable shame is this, that we *Christians*, who are by the precepts of our Master set to those higher duties of Charity, should instead of practising them, quite unlearn those common rules of justice, which meer Nature teaches? For, I think, I may say, there are none of those several branches of injustice towards the possessions of our neighbour, which would not be adjudged to be so by any sober Heathen; so that, as Saint

Paul

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Paul tells those of the Circumcision, that the **SUNDAY.**
Name of God was blasphemed among the Gen- **XII.**
tiles, by that unagreeableness that was betwixt
their practice, and their Law, *Rom. 2. 24.* So
now may it be said of us, that the Name of
Christ is blasphemed among the Turks and Hea-
thens, by the vile and scandalous lives of us,
who call our selves Christians, and particular-
ly in this sin of injustice; for shame let us at
last endeavour to wipe off this reproach from
our profession, by leaving these practices, to
which methinks this one single consideration
should be enough to perswade us.

9. Yet besides this, there want not other, *It is not the*
among which, one there is of such a nature, *way to en-*
as may prevail with the arrantest worldling, *rich a man.*
and that is, that this course doth not really
tend to the enriching of him; there is a secret
curse goes along with it, which like a Canker
eats out all the benefit was expected from it.
This no man can doubt that believes the Scri-
pture, where there are multitudes of Texts to
this purpose: thus *Prov. 22. 16. He that op-*
presseth the poor to encrease his riches, shall
surely come to want. So Habbak. 2. 6. Woe to
him that encreaseth that which is not his, how
long? And he that ladeth himself with thick
Clay: shall they not rise up suddenly that shall
bite thee, and awake that shall vex thee? And
thou shalt be for booties to them. This is com-
monly the fortune of those that spoil and de-
ceive others, they at last meet with some that
do the like to them. But the place in *Zachary*

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is most full to this purpose, *Chap. 5.* where under the signe of a flying roll is signified the curse that goes forth against this sin, *Vers. 4.* *I will bring it forth saith the Lord of Hosts, and it shall enter into the house of the Thief, and into the house of him that sweareth falsely by my Name, and it shall consume it with the timber thereof, and with the stones thereof.* Where you see, theft and perjury are the two sins, against which this curse is aimed (and they too often go together in the matter of defrauding) and the nature of this curse is, to *consume the house*, to make an utter destruction of all that belongs to him that is guilty of either of these sins. Thus whilst thou art ravening after thy neighbours goods, or house, thou art but gathering fuel to burn thine own. And the effect of these threatnings of God we dayly see in the strange improsperousness of ill gotten estates, which every man is apt enough to observe in other mens cases: he that sees his neighbour decline in his estate, can presently call to minde, this was gotten by oppression or deceit, yet so sottish are we, so bewitcht with the love of gain, that he that makes this observation, can seldom turn it to his own use, is never the less greedy, or unjust himself for that vengeance he discerns upon others.

*It ruins the
Soul eternally.*

10. But alas! if thou couldst be sure that thy unjust possessions, should not be torn from thee yet when thou remembrest, how deer thou must pay for them in another world, thou hast little reason to brag of thy prize. Thou

thinkest

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thinkest thou hast been very cunning, when thou hast over-reacht thy brother; but God knows all the while, there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy Soul: the Devil herein deals with thee as Fishers use to do; those that will catch a great fish, will bait the hook with a less, and so the great one coming with greediness to devour that, is himself taken: So thou that art gaping to swallow up thy poor brother, art thy self made a prey to that great devourer. And alas! what will it ease thee in Hell that thou hast left wealth behind thee upon earth, when thou shalt there want that, which the meanest begger here injoys, even a drop of water to cool thy tongue? Consider this, and from henceforth resolve to imploy all that pains and diligence thou hast used to deceive others, in rescuing thy self from the frauds of the grand deceiver.

11. To this purpose it is absolutely necessary, that thou make *Restitution* to all whom thou hast wronged: For as long as thou keepest any thing of the unjust gain, 'tis as it were an earnest-penny from the Devil, which gives him full right to thy Soul. But perhaps it may be said, it will not in all cases be possible to make restitution to the wronged party, peradventure he may be dead; in that case then make it to his Heires, to whom his right descends. But it may further be objected, That he that hath long gone on in a

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course of fraud, may have injured many, that he cannot now remember, and many, that he has no means of finding out: in this case all I can advise is this: *First*, to be as diligent as is possible, both in recalling to minde who they were, and endeavouring to finde them out; and when, after all thy care, that proves impossible, let thy Restitutions be made to the poor, and that they may not be made by halves, be as careful as thou canst to reckon every the least mite of unjust gain; but when that cannot exactly be done, as 'tis sure it cannot by those who have multiplyed the Acts of fraud, yet even there let them make some general measures, wherby to proportion their restitution: as for example, a *Tradesman* that cannot remember how much he hath cheated in every single parcel, yet may possibly guess in the gross whether he have usually over-reacht to the value of a third, or a fourth part of the wares, and then what proportion soever he thinks he has so defrauded, the same proportion let him now give out of that estate he hath raised by his trade: but herein it concerns every man to deal uprightly, as in the presence of God, and not to make advantage of his own forgetfulness, to the cutting short of the Restitution, but rather go on the other hand, and be sure rather to give too much, then too little. If he do happen to give somewhat over, he need not grudge the charge of such a *sin-offering*, and 'tis sure he will not if he do heartily desire an *atone-*
ment,

Many other difficulties there may be in this business of *restitution*, which will not be foreseen, and so cannot now be particularly spoke to; but the more of those there are, the greater horreur ought men to have of running into the sin of *injustice*, which it will be so difficult, if not impossible for them to reparaire, and the more careful ought they to be to mortifie that which is the root of all injustice, to wit, *Covetousness*.

PARTITION XIII.

Of False Reports, False witness, Slanders, Whisperings, Of scoffing for Infirmities, Calamities, Sins &c. Of Positive Justice, Truth, Of Lying. Of Envy and detraction. Of Gratitude, &c.

§. 1. **T**HE Fourth Branch of Negative Justice concerns the Credit of our neighbours, which we are not to lessen, or impair by any means, particularly not by false Reports: Of false reports there may be two sorts, the one is when a man sayes something of his neighbour, which he directly knows to be false, the other when possibly he has some slight surmise, or jealousy of the thing

SUNDAY. thing; but that upon such weak grounds, that
XIII. 'tis as likely to be false as true. In either of
 these cases, there is a great guilt lies upon the
 reporter. That there doth so in the *first* of
 them, no body will doubt, every one acknow-
 ledging that it is the greatest baseness to in-
 vent a *lie* of another; but there is as little
 reason to question the other, for he that re-
 ports a thing as a truth, which is but uncer-
 tain, is a liar also; or if he do not report it
 as a certainty, but onely as a probability, yet
 then though he be not guilty of the lie, yet he
 is of the injustice of robbing his neighbour of
 his credit; for there is such an aptness in men
 to believe ill of others, that any the lightest
 jealousie will, if once it be spread abroad,
 serve for that purpose; and sure it is a most
 horrible injustice upon every slight surmise,
 and fancy to hazzard the bringing so great
 an evil upon another; especially when it is
 considered, that those surmises commonly
 spring rather from some censoriousness, pee-
 vishness, or malice in the surmizer, then
 from any real fault in the person so suspec-
 ted.

*False wit-
 ness.*

2. The manner of spreading these false re-
 ports of both kinds, is not alwayes the same;
 sometimes it is more *open* and avowed, some-
 times more *close* and private: the open is many
 times by *false witness* before the Court of
 Justice: and this not onely hurts a man in his
 credit, but in other respects also: 'tis the de-
 livering him up to the punishment of the Law,
 and

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and according to the nature of the crime pretended, does him more or less mischief; but if it be of the highest kinde, it may concern *his life*, as we see it did in *Naboth's case*, 1 *Kings* 21. How great and crying a sin it is in this respect, as also in that of the perjury, you may learn from what hath been said of both those sins. I am now to consider it onely, as it touches the credit; and to that it is a most grievous wound, thus to have a crime publickly witnessed against one, and such as is scarce curable by any thing that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a most outrageous injustice to his neighbour; this is that which is expressly forbidden in the *ninth Commandment*, and was by God appointed to be punished by the inflicting of the *very same suffering* upon him, which his false testimony aimed to bring upon the other. *Deut.* 19. 16.

3. The *second* open way of spreading these *Publick* reports, is by a *publick* and common declaration of them; though not before the Magistrate, as in the other case, yet in *all companies*, and before such as are likely to carry it farther, and this is usually done with bitter railings and reproaches, it being an ordinary Art of slanderers, to *revile* those whom they slander, that so by the sharpnesse of the accusation, they may have the greater impression in the minds of the hearers; this both in respect of the slander, and the railing, is a high injury,

SUNDAY. injury, and both of them such, as debar the
XIII. committers from Heaven; thus *Psal.* 15. where the upright man is described, that shall have his part there, this is one special thing, *vers.* 3. *That he slandereth not his neighbour,* And for railing the Apostle in several places reckons it amongst those works of the flesh, which are to shut men out both from the Church here by excommunication, as you may see *1 Cor.* 15. 11. and from the Kingdom of God hereafter, as it is, *1 Corinth.* 6. 10.

Whispering.

4. The other more close and private way of spreading such reports is that of the *Whisperer*, he that goes about from one to another, and privately vents his slanders, not out of an intent by that means to make them less publick, but rather more; this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale, as a secret from one, thinks to please some body else, by delivering it as a secret to him also; and so it passes from one hand to another, Till at last it spread over a whole Town: this sort of slanderer is of all others the most dangerous, for he works in the *dark*, tyes all he speaks to, not to own him as the author, so that whereas in the more publick accusations, the party may have some means of clearing himself and detecting his accuser, here he shall have no possibility of that, the slander, like a secret poison, works incurable

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able effects, before ever the man discern it. This sin of whispering is by Saint *Paul* mentioned among those great crimes, which are the effects of a reprobate minde, *Rom. 1.29.* It is indeed one of the most incurable wounds of this sword of the tongue; the very bane and pest of humane society; and that which not onely robs single persons of their good names, but oftentimes whole families, nay, publick Societies of men of their peace; what ruines, what confusions hath this one sin wrought in the world? 'Tis *Solomons* observation, *Prov 18. 28.* That a *whisperer separateth chief friends*, and sure one may truly say of tongues thus imployed, that they are *set on fire of Hell*, as Saint *James* saith, Chap. 3.6.

5. This is such a guilt that we are to beware of all the *degrees* of approach to it, of which there are several steps; the *first* is the giving ear to, and cherishing of those that come with slanders, for they that entertain and receive them, encourage them in the practise; for as our common proverb sayes, if there were no Receivers, there would be no thief; so if there were none that would give an ear to tales, there would be no tale-bearers. A *second* step is, the giving too easie credit to them, for this helps them to attain part of their end, they desire to get a general ill opinion of such a man, but the way of doing it must be by causing it, *first*, in particular men: and if thou suffer them to do it in thee, they have

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have so far prospered in their aim. And for thy own part thou doest a great injustice to thy neighbour to believe ill of him without a just ground, which the accusation of such a person certainly is not. A *third* step is the reporting to others, what is thus told thee; by which thou makest thy self directly a party in the slander, and after thou hast unjustly withdrawn from thy neighbour thy own good opinion, endeavourest to rob him also of that of others. This is a very little below the guilt of the *first* *whisperer*, and tends as much to the ruine of our neighbours credit. And these several degrees have so close a dependence one upon another, that it will be very hard for him that allows himself the *first*, to escape the other; and indeed he that can take delight to hear his neighbour defamed, may well be presumed of so malicious a humour, that 'tis not likely he should stick at spreading the slander. He therefore that will preserve his innocency in this matter, must never in the least degree cherish or countenance any that brings these false reports. And it is not less necessary to his peace, then to his innocency; for he that once entertains them, must never expect quiet, but shall be continually incited, and stirred up even against his nearest and dearest relations; so that this whisperer, and slanderer is to be look't on by all, as a common enemy, he being so as well to those to whom, as of whom he speaks.

6. But besides *this* grosser way of slander-

ing

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ing, there is *another*, whereby we may im-^{SUNDAY.}
pair, and lessen the *credit* of our neighbour, ^{XIII.}

and that is by *contempt* and *despising*; one ^{Despising}
common effect whereof is *scoffing*, and deriding ^{and scoffing.}

him. This is very injurious to a mans reputation. For the generality of men do rather take up opinions upon trust, then judgement; and therefore if they see a man despised, and scorned, they will be apt to do the like. But besides this effect of it, there is a present injustice in the very act of despising, and scorning others. There are ordinarily but three things, which are made the occasions of it, (unless it be with such, with whom virtue and godlinesse are made the most reproachful things, and such despising is not onely an injury to our neighbour, but even to God himself, for whose sake it is, that he is so despised) those three are *first* the *infirmities*, *secondly* the *calamities*, *thirdly* the *sins* of a man, and each of these are very far from being ground of our triumphing over him.

7. *First*, for *infirmities*, be they either of ^{For infir-}
body or minde, the deformity and unhandsom- ^{mities.}
nesse of the one, or the weakness, and folly of the other, they are things out of his power to help, they are not his faults, but the wise dispensations of the great Creator, who be- flows the excellency of body and minde, as he pleases, and therefore to scorn a man, because he hath them not, is in effect to re- proach God who gave them not to him.

8. So also for the *calamities*, and *miseries*, ^{For cala-}
that ^{miseries.}

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that befall a man, be it want or sicknesse, or what ever else, these also come by the providence of God, who raiseth up, and pulleth down, as seems good to him, and it belongs not to us to judge, what are the motives to him to do so, as many do, who upon any affliction that befalls another, are presently concluding, that sure it is some extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This rash judgement our Saviour reproves in the *Jews*, *Luke 13.* where on occasion of the extraordinary sufferings of the *Galileans*, he asks them verse 2. *Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except you repent, ye shall all likewise perish:* when we see Gods hand heavy upon others, it is no part of our business to judge them, but our selves, and by repentance to prevent, what our own sins have deserved. But to reproach, and revile any that are in affliction, is that barbarous cruelty, taken notice of by the *Psalmist*, as the height of wickedness, *Psal. 69.26. They persecute him whom thou hast smitten, and they talk to the grief of them whom thou hast wounded:* In all the miseries of others compassion becomes a debt to them; how unjust are they then, that instead of paying them that debt, afflict them with scorn and reproach?

For sins.

9. Nay the very *sins* of men, though as they have more of their *wills* in them, they may

may seem more to deserve reproach, yet certainly they also oblige us to the former duty of compassion, and that in the highest degree, as being the things, which of all others make a man the most miserable; in all these cases, if we consider how subject we are to the like our selves; and that it is onely Gods mercy to us, by which we are preserved from the worst that any man else is under, it will surely better become us to look up to him with thankfulness, then down on them with contempt and despising. Thus you see *the direct* injustice of *scorning* and *contemning* our brethren, to which when *that other* is added, which naturally follows, as a consequent of this; to wit, the begetting the like contempt in others, there can sure be no doubt of its being a great and *horrible injustice* to our neighbour in respect of his credit.

10. Now how great the injury of *destroying* a mans credit is, may be measured by these two things; *first*, the value of the thing he is robb'd of, and *secondly* the difficulty of making reparations. For the *first*, 'tis commonly known, that a mans good name is a thing he holds most precious, oftentimes dearer then his life, as we see by the hazards men sometimes run to preserve even a mistaken reputation; but 'tis sure it is that, which hath even by sober men been esteemed one of the greatest happinesses of life: And to some sort of men, such especially as subsist by dealings in the world, 'tis so necessary, that it may well be rec-

*Destroying
the credit a
great injury*

SUNDAY. koned as the means of their livelyhood, and
XIII. then sure, 'tis no slight matter to rob a man of
 what is thus valuable to him.

*And irrepa-
 rable.*

11. *Secondly*, the difficulty of making *reparations* increaseth the injury, and that is such in this case of defamation, that I may rather call it an impossibility, then a difficulty: For when men are possit of an ill opinion of a person, 'tis no easie matter to work it out; so that the slanderer is herein like a *young Conjuror, that raises a Devil he knows not how to lay again*. Nay, suppose men were generally as willing to lay down ill conceits of their neighbours, as they are to take them up, yet how is it possible for him that makes even the most publick recantation of his slander, to be sure that every man that hath come to the hearing of the one, shall do so of the other also? and if there be but one person, that doth not, (as probably there will be many) then is the reparation still short of the injury.

*Let every
 guilty person
 must do all
 he can to re-
 pair the in-
 jury.*

12. This consideration is very fit to make men afraid of doing this wrong to their neighbour; but let it not be made use of to excuse those that have already done the wrong, from endeavouring to make the best *reparations* they can; for though 'tis odds, it will not equal the injury, yet let them however do what they are able towards it: And this is so necessary towards the obtaining pardon of the sin, that none must expect the one, that do not perform the other. Whosoever therefore sets himself to repent of his fault

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of this kinde, must by all prudent means endeavour to restore his neighbour to that degree of credit he hath deprived him of; and if that be not to be done without bringing the shame upon himself, of confessing publickly the slander, he must rather submit to that, then be wanting to this necessary part of justice, which he owes to the wronged party.

13. Thus I have gone through these four branches of *Negative Justice* to our Neighbour; wherein we must yet further observe, that this justice bindes us not onely in respect of our words, and actions, but of our very thoughts, and affections also; we are not onely forbid to hurt, but to hate; not only restrained from bringing any of these evils fore-mentioned upon him, but we must not so much as wish them before, nor delight in them after they are befallen him: we must take no pleasure either in the sin of his Soul, or hurt of his body; we must not envie him any good thing he enjoys, nor so much as wish to possess our selves of it: neither will it suffice us, that we so bridle our tongue, that we neither slander, nor revile, if we have that malice in our hearts, which makes us wish his discredit; or rejoyce, when we finde it procured, though we have no hand in the procuring it. This is the peculiar property of *Gods Laws*, that they reach to the heart; whereas mens can extend onely to the words, and actions, and the reason is clear, because he is the only Law-giver, that can see what is in the

*Justice in
the thoughts*

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heart, therefore if there were the perfectest innocency in our tongue and hands, yet if there be not this purity of heart, it will never serve to acquit us before him. The counsel therefore of *Solomon* is excellent, *Prov. 4. 23. Keep thy heart with all diligence, for out of it are the issues of life.* Let us itricly guard that, so that no malicious unjust thought enter there; and that not onely, as it may be the means of betraying us to the grosser act, but also as it is in it self such a pollution in Gods sight, as will unfit us for the blessed vision of God, whom none but the pure in heart have promise of seeing, *Mat. 5. 1. Blessed are the pure in heart, for they shall see God.*

*Positive
Justice.*

14. I come now to speak of the *Positive* part of *Justice*, which is the yielding to every man that which by any kinde of right he may challenge from us. Of these dues there are *some* that are general to all mankind, others that are restrained within some certain conditions and qualities of men, and become due only by vertue of those qualifications.

*Speaking
Truth a due
to all men.*

15. Of the *first* sort, that is, those that are due to all men, we may reckon *first* the speaking of *Truth*, which is a common debt we owe to all mankind; speech is given us as the instrument of intercourse and society one with another, the means of discovering the minde which otherwise lies hid and concealed, so that were it not for this, our conversations would be but the same as of beasts. Now this being intended for the good and advantage

vantage

vantage of mankind, 'tis a due to it, that it be used to that purpose; but he that Lies, is so far from paying that debt, that on the contrary he makes his speech the means of injuring and deceiving him he speaks to.

16. There might much be said to shew the several sorts of Obligations we lye under, to speak *truth* to all men; but supposing I write to Christians, I need not insist upon any other, then the Commands we have of it in Scripture, thus Eph. 4. 25. the Apostle commands that *putting away lying, they speak ever man truth with his neighbour*: And again; Col. 3. 9. *Lie not one to another*: and Prov. 6. 17. *a lying tongue is mentioned as one of those things that are abominations to the Lord*. Yea so much doth He hate a lie, that it is not the most pious and religious end, that can reconcile him to it; the man that lies, though in a zeal to Gods glory, shall yet be judged as a sinner, Rom. 3. 7. what shall then become of those multitudes of men that lie on quite other ends? Some out of malice, to mischief others; some out of covetousness to defraud their neighbours; some out of pride, to set themselves out; and some out of fear, to avoid a danger or hide a fault. But of a yet stranger sort, then all these, are those, that do it without any discernable temptation, that will tell lies by way of story, take pleasure in telling incredible things, from which themselves reap nothing, but the reputation of impertinent *lyars*.

Lying expressly forbidden in Scripture.

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The great
commonness
and folly of
this sin.

17. Among these divers kindes of falshoods, Truth is become such a *rarity* among us, that it is a most difficult matter, to finde such a man as *David* describes, *Psalms 15. 2. That speaketh the truth from his heart.* Men have so gubbed their tongues to lying, that they do it familiarly upon any or no occasion, never thinking that they are observed either by God or man. But they are extremely deceived in both; for there is scarce any sin (that is at all endeavoured to be hid) which is more discernable even to men: they that have a custome of lying, seldome fail, (be their memory never so good) at some time or other to betray themselves; and when they do, there is no sort of sin meets with greater scorn, and reproach; a Lyar being by all accounted a title of the greatest infamy, and shame. But as for God, 'tis madness to hope that all their Arts can disguise them from him, who needs none of those casual wayes of discovery, which men do, but sees the heart, and so knowes at the very instant of speaking, the falshood of what is said: and then by his Title of *the God of Truth*, is tyed not only to hate, but punish it, and accordingly you see, *Rev. 20.* that the Lyars are in the number of those that are *shut out of the new Ierusalem*; and not onely so, but also have their part in the lake which burneth with Fire and Brimstone. If therefore thou be not of the humour of that unjust Judge Christ speaks of, *Luke 18. 2. Who neither feared God, nor regarded*

man

Part 13. Sin of Pride, &c.

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man, thou must resolve on this part of Justice, the putting away lying, which is abhorred by both.

18. A second thing we owe to all is *Humane-Courteous* nity and *Courtesie* of behaviour, contrary to *behaviour due to all men.* that sullen churlishness we finde spoken of in *Nabal*, who was of such a temper, *that a man could not speak to him*, 1 Sam. 25. 17. There is sure so much of respect due to the very nature of mankind, that no accidental advantage of health or honour, which one man hath above another, can acquit him from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behaviour to any that bears but the form of a man, is an injustice to that nature he partakes of. And when we consider how much that nature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and consequently the sin of thus contemning it.

19. This is the common guilt of all *prond* and *haughty* persons, who are so busie in *admiring* themselves, that they overlook all that is valuable in others, and so think they owe not so much as common civility to other men, whilest they set up themselves as *Nebuchadnezzar* did *his Image to be worshipped of all*. This is sure very contrary to what the Apostle exhorts, *Rom. 12. 10. In honour prefer one another*: And again, *Phil. 2. 4. Look not every man on his own things, but every man also on the things of others*; and let such re-

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member the sentence of our blessed Saviour, *Luke 14. 11. He that exalteth himself shall be abased, and he that humbleth himself shall be exalted,* which we often finde made good to us, in the strange down-falls of proud men. And it is no wonder, for this sin makes both God and men our enemies; God, as the Scripture every where testifies, abhors it, and all that are guilty of it, and men are by means of it used so contemptuously and unkindly by us, that they are by nothing more provoked against us; and then whom God and man thus resist, who shall secure and uphold?

*Meekness
due to all
men.*

20. A third thing we owe to all is *Meekness*; that is, such a patience and gentleness towards all, as may bridle that mad passion of anger, which is not onely very uneasie to our selves, as hath already been shewed, but also very mischievous to our neighbours, as the many outrages, that are oft committed in it, do abundantly testifie. That this duty of *meekness* is to be extended to all men, there is no doubt; for the Apostle in expresse words commands it, *1 Thes. 5. 14. Be patient towards all men,* and that it should seem in spite of all provocation to the contrary, for the very next words are, *See that none render evil for evil, or railing for railing:* and *Timothy* is commanded to exercise this *meekness* even towards them, who oppose themselves against the Doctrine of the Gospel, *2 Tim. 2. 25.* which was a case, wherein some heat would probably have been allowed, if it might have been in any

21. This

21. This vertue of *meekness* is so necessary SUNDAY.
 to the preserving the peace of the world, that XIII.
 it is no wonder, that Christ, who came to *Brawling*
 plant peace among men, should injoyne *meek-* *very insuf-*
ferable.
ness to all. I am sure the contrary effects of
 rage and anger are every where discernable; it
 breeds disquiet in Kingdoms, in Neighbour-
 hoods, in Families, and even between the
 neerest relations; 'tis such a humour, that So-
 lom^{on} warns us never to enter a friendship
 with a man that is of it, Prov. 22. 24. *Make*
no friendship with an angry man, and with a
curious man thou shalt not go. It makes a man
 unfit to be either friend or companion, and
 indeed makes one insufferable to all that have
 to do with one, as we are again taught by So-
 lom^{on}, Prov. 21. 19. *Where he prefers the*
dwelling in a wilderness, rather than with a
contentious and angry woman; and yet a woman
 as ordinarily only that one weapon of the
 tongue to offend with. Indeed to any that have
 not the same unquietness of humour, there can
 scarce be a greater uneasiness, then to con-
 verse with those that have it, though it ne-
 ver proceed farther then words. How great
 this sin is, we may judge by what our Saviour
 says of it. *Matth. 5.* where there are several
 degrees of punishment allotted to several de-
 grees of it; but alas! we daily outgo that
 which he there sets as the highest step of this
 sin; the calling *thou fool* is a modest sort of
 railing, compared with those multitudes of
 bitter reproaches we use in our rages.

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*It leads to
that great sin
of cursing.*

22. Nay, we often go yet higher; reproaches serve not our turn, but we must curse too; how common is it to hear men use the horredit execrations and *cursings* upon every the slightest cause of displeasure? Nay, perhaps without any cause at all; so utterly have we forgot the rule of the Apostle, *Rom. 12. 14. Bless and curse not*; Yea, the precept of our blessed Saviour himself, *Matth 5. 44. Pray for those that despitefully use you*. Christ bids us pray for those, who do us all injury, and we are often *cursing* those, who do us none. This is a kinde of saying our prayers backward indeed, which is said to be part of the Ceremony the Devil uses, at the making of a *Witch*, and we have in this case also reason to look on it, as a means of bringing us into acquaintance, and league with that accursed spirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell, which can never fit us to be Citizens of the *New Jerusalem*, but marks us out for inhabitants of that *land of darkness*. I conclude this with the advice of the Apostle, *Eph. 4. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice*.

*Particular
dues.*

23. Having spoken thus far of those common dues, wherein all men are concerned and have a right, I am now to proceed to those other sorts of dues, which belong to particular persons, by vertue of some special qualification. These qualifica-

tion

Part. 3. Of Envy and Detraction. 269

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A respect

due to men

of extraor-
dinary gifts.

ions may be of *three* kindes, that of *excellency*, that of *Want*, and that of *Relation*.

24. By that of *excellency*, I mean any extraordinary gifts, or endowments of a person; such as wisdom, learning, and the like, but especially grace: these being the singular gifts of God, have a great value and respect due to them, wheresoever they are to be found; and this we must readily pay by a willing, and glad acknowledgment of those his gifts in any he has bestowed them on, and bearing them a reverence, and respect, answerable hereunto, and not out of an overweening of our own excellencies, despise and undervalue those of others, as they do who will yield nothing to be reason, but what themselves speak, or any thing piety, but what agrees with their own practice.

25. Also we must not *envy* or *grudge* that they have those gifts, for that is not only an injustice to them, but injurious also to God who gave them, as it is at large set forth in the *parable of the labourers*, *Matt. 20.* where he asks them who grumbled at the matters county to others, *Is it not lawful for me to do what I will with my own, is thine eye evil because mine is good?* This envying at Gods goodness to others, is in effect a murmuring against God, who thus disposes it, neither can there be a greater, and more direct opposition against him, then for me to hate and wish ill to a man, for no other reason, but because God has loved and done well to him.

We are not
to envie
them.

And

SUNDAY. And then in respect of the *man*, 'tis the most

XIII. unreasonable thing in the world, to love him the less, merely because he has those good qualities, for which I ought to love him more.

*Nor detract
from them.*

16. Neither must we detract from the excellencies of others, we must not seek to eclipse or darken them by denying either the kinds or degrees of them, by that means to take off that esteem which is due to them. The sin of detraction is generally the effect of the former, of envie; he that envies a mans worth will be apt to do all he can to lessen it in the opinions of others, and to that purpose will either speak slightly of his excellencies; or if they be so apparent, that he knows not how to cloud them, he will try if he can by reporting some either real, or feigned infirmity of his, take off from the value of the other, and so by casting in some *dead flies*, as the wise man speaks, *Eccles. 10. 1* Strive to corrupt the savour of the ointment: this is a great injustice and directly contrary to that duty we owe, of acknowledging and reverencing the gifts of God in our brethren.

*The folly of
both those
sins.*

27. And both those sins of envie, and detraction do usually prove as great follies, and wickedness; the envy constantly brings pain and torment to a mans self, whereas if he could but cheerfully and gladly look on those good things of anothers, he could never fail to be the better for them himself; the very pleasure of seeing them would be some advantage to him.

him : but besides that those gifts of his brother may be many wayes helpful to him ; his wisdom and learning may give him instruction ; his piety and vertue, example, &c. but all this the envious man loseth, and hath nothing in exchange for it, but a continual fretting, and gnawing of heart.

28. And then for detraction, that can hardly be so managed, but it will be found out ; he that is still putting in Caveats against mens good thoughts of others, will quickly discover himself to do it out of envie, and then that will be sure to lessen their esteem of himself, but not of those he envies, it being a sort of bearing testimony to those excellencies, that he thinks them worth the envying.

29. What hath been said of the value and respect due to those excellencies of the minde, may in a lower degree be applyed to the outward advantages of honour, greatness and the like. These though they are not of equal value with the former (and such for which no man is to prize himself) yet in regard that these degrees and distinctions of men are by Gods wise providence disposed, for the better ordering of the world, there is such a *civil respect* due to those, to whom God hath distinguished them, as may best preserve that order, for which they were intended. Therefore all inferiours are to behave themselves to their superiours with modesty and respect, and not by a rude boldness confound that order which hath pleased God to set in the world, but accord-

*A respect
due to men
in regard of
their ranks
and quali-
ties.*

SUNDAY. according as our Church-Catechisme teaches,
XIII. *order themselves lowly and reverently to all their*

bettors. And here the former caution against envy comes in most seasonably; these outward advantages being things, of which generally men have more taste, then of the other, and therefore will be more apt to envie and repine to see others exceed them therein; to this therefore all the former considerations against envy will be very proper, and the more necessary to be made use of, by how much the temptation is in this case to most minds the greater.

Dues to those that are in any sort of want.

30. The second qualification is that of want. whoever is in *distress* for any thing, wherewith I can supply him, that distress of his makes it a duty in me so to supply him, and this in all kinds of wants. Now the ground of its being a duty is, that God hath given men abilities not onely for their own use, but for the advantage and benefit of others, and therefore what is thus given for their use, becomes a debt to them, whenever their need requires it. Thus he that is ignorant and wants knowledge is to be instructed by him that hath it, and this is one special end, why that knowledge is given him: *The tongue of the learned is given unto him to speak a word in season. Esay. 50. 4.* He that is in *sadness*, and affliction, is to be comforted by him that is himself in cheerfulness. This we see Saint Paul makes the end of Gods comforting him, that he might be able to comfort them that are in any trouble.

Cor. 1. 4. He that is in any course of sin, and **SUNDAY.**
wants reprehension and counsel, must have **XIII.**

that want supplied to him by those who have such abilities and opportunities, as may make it likely to do good. That this is a justice we owe to our neighbour, appears plainly by that text, *Levit. 19. 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise reprove him, and not suffer sin upon him;* where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any slander, or unjust defamation, is to be defended and cleared by him, that knows his innocence, or else he makes himself guilty of the slander, because he neglects to do that which may remove it, and how great an injustice, that of slandering our neighbour is, I have already shewed.

31. *Lastly*, he that is in poverty and need, *The poor.* must be relieved by him that is in plenty; and he is bound to it, not only in charity, but even in justice. *Solomon* calls it a due, *Prov. 3. 27. Withhold not good from him to whom it is due, when it is in the power of thine hand to do it:* and what that goods is, he explains in the *next verse: Say not to thy neighbour, go and come again, and to morrow I will give, when thou hast it by thee:* It seems 'tis the withholding due, so much as to defer giving to our poor neighbour. And we finde God did among the Jews separate a certain portion of every mans estate to the use of the poor, a tenth every third year (which is all one with a thirtieth

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part every year,) *Deut.* 14. 28, 29. And this was to be paid not as a charity; or liberality, but as a debt; they were unjust, if they withheld it. And surely we have no reason to think, that Christian justice is sunk so much below the *Jewish*, that either nothing at all, or a less proportion is now required of us. I wish our practice were but at all answerable to our obligation in this point, and then surely we should not see so many *Lazarus's* lie unrelieved at our doors, they having a better right to our superfluities, than we our selves have, and then what is it but arrant robbery to bestow that upon our vanities, nay our sins, which should be their portion?

God with-
draws those
abilities
which are
not thus im-
ployed.

32. In all the foregoing *cases*, he that hath ability is to look upon himself, as Gods steward, who hath put into his hands to distribute to them that want, and therefore not to do it, is the same injustice and fraud, that it would be in any *steward* to purse up that money for his private benefit; which was intrusted to him, for the maintenance of the family; and he that shall do thus hath just reason to expect the doom of the *unjust steward*. *Luke* 16. *to be put out of the stewardship*, to have those abilities taken from him, which he hath so unfaithfully imployed. And as for the rest, so particularly for that of wealth, 'tis very commonly to be observed, that it is withdrawn from those that thus do fraud the poor of their parts, the griping miser coming often by strange undiscernable way

wayes to poverty; and no wonder, he having no title to Gods blessing on his heap, who does not consecrate a part to him in his poor members. And therefore we see the *Israelites* before they could make that challenge of Gods promise to bless them, *Deut. 26. 15. Look down from thy holy habitation and bless thy people Israel, &c.* they were first to pay the poor mans tithes, *ver. 12.* without which they could lay no claim to it. This withholding more than is meet, as *Salomon* sayes, *Prov. 11. 24. tends to poverty;* and therefore as thou wouldest play the good husband for thy self, be carefull to perform this justice according to thy ability to all that are in want.

33. The third qualification is that of *Relation*, Duties in and of that there may be divers sorts, arising respect of relation. from divers grounds, and duties, answerable to each of them. There is first a relation of a Debter to a Creditor; and he that stands in that relation to any, whether by virtue of bargain, loan or promise, 'tis his duty to pay justly what he owes if he be able (as on the other side if he be not, 'tis the Creditors, to deal charitably and Christianly with him, and not to exact of him beyond his ability.) But I need not insist on this, having already by shewing the sin of withholding debts, informed you of this duty.

34. There is also a relation of an obliged person to his Benefactor, that is, one that hath done him good, of what kinde soever, whether spiritual or corporal; and the duty of that person

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son is, *first thankfulness*, that is, a ready and hearty acknowledgement of the courtesie received: *secondly*, prayer for Gods blessings, and rewards upon him; and *thirdly*, an endeavour, as opportunity and ability serves, to make returns of kindness, by doing good turns back again. This duty of *gratitude* to *Benefactors* is so generally acknowledged by all, even the most barbarous and savagest of men, that he must have put off much of his humane nature, that refuses to perform it. The very *Publicans* and *sinners*, as our *Saviour* sayes, *do good to those that do good to them.*

The contrary
too common.

35. Yet how many of us faile even in this? how frequent is it to see men, not onely neglect to repay courtesies, but return injuries in stead of them? it is too observable in many particulars, but in none more; then in the case of *advice*, and *admonition*, which is of all others, the most precious part of kindness, the reallest good turn that can be done from one man to another. And therefore those that do this to us, should be look'd on, as our prime and *greatest benefactors*. But alas! how few are there that can finde gratitude, shall I say? nay patience for such a courtesie? Go about to admonish a man of a fault, or tell him of an Errour, he presently looks on you, as his enemy, you are, as *S. Paul* tells the *Galatians*, *Chap. 4. 16. become his enemy because you tell him the truth*; such a pride there is in mens hearts, that they must not be told of any thing amiss, though it be with no other in-

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Part. 13. Of Gratitude, &c.

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rent, but that they may amend it. A strange
madness this is, the same that it would be in a
sick man, to fly in the face of him that comes
to cure him, on a fancy that he disparaged him
in supposing him sick; so that we may well
say with the Wise man, *Prov. 12. 1. He that ha-*
teth reproof is brutish. There cannot be in the
world a more unhappy temper, for it forti-
fies a man in his sins; raises such Mounts and
Bulwarks about them, that no man can come
to assault them; and if we may believe *Solomon,*
destruction will not fail to attend it, Prov. 29. 1.
He that being often reprov'd hardeneth his neck,
shall suddenly be destroyed, and that without re-
medy. But, then again in respect of the admo-
nisher, tis the greatest injustice, I may say, cru-
elty that can be; he comes in tenderneſſe and
compassion to rescue thee from danger; and to
that purpose puts himself upon a very uneaſie
task, for such the general impatience men have
to admonition, hath now made it; and what a
defeat, what a grief is it to him to find, that in-
stead of reforming the *first* fault, thou art run
into a *second*, to wit, that of cauſſeſs displea-
re against him? This is one of the worst, and
yet I doubt, the commonest sort of unthank-
fulness to *Benefactors*, and so a great failing in
that duty we owe to that sort of relation. But
perhaps these will be look't on as remote re-
lations (yet 'tis sure they are such as challenge
that duty I have assigned to them) I shall in
the next place proceed to those relations, which
are by all acknowledged to be of the greatest
importance.

PARTITION XIV.

of Duty to Magistrates, Pastors.
Of the duty of Parents to Chil-
dren, &c. Of Childrens duty un-
to Parents, &c.

Duty to Pa-
rents.

§. I. **T**HE first of those nearer sorts of relations, is that of a *Parent*; and here it will be necessary to consider the several sorts of *Parents*, according to which the duty of them is to be measured. Those are these three,, the *Civil*, the *Spiritual*, the *Natural*.

Duties to
the Supream
Magistrate

2. The *Civil Parent* is he, whom God hath establisht the *Supream Magistrate*, who by a just right possesses the Throne in a Nation. This is the common Father of all those that are under his authority. The duty we owe to this *Parent*, is, first *Honour* and *Reverence*, looking on him, as upon one, on whom God hath stamped much of his own power and authority, and therefore paying him all honour and esteem, never daring, upon any pretence whatsoever, to *speakevil of the Ruler of our people*, Acts 23. 5.

Honour.

Tribute.

3. Secondly, Paying *Tribute*; This is expressly commanded by the Apostle, *Rom. 13.* Pay ye *Tribute* also, for they are Gods *Mins*

sters attending continually upon this very thing. God has set them a part as Ministers for the common good of the people, and therefore 'tis all justice, they should be maintained and supported by them. And indeed when it is considered, what are the cares and troubles of that high calling, how many thorns are platted in every Crown, we have very little reason to envie them these dues; and it may truly be said, there is none of their poor labouring subjects that earns their living so hardly.

4. *Thirdly*, We are to pray for them: this is also expressly commanded by the Apostle, *1 Tim. 2. 2.* to be done for *Kings, and for all that are in authority.* The businesses of that calling are so weighty, the dangers and hazards of it so great, that they of all others need prayers for Gods direction, assistance, and blessing, and the prayers that are thus poured out for them, will return into our own bosoms, for the blessings they receive from God tend to the good of the people, to their *living a quiet and peaceable life*, as it is in the close of the verse forementioned, *Prayers for them.*

5. *Fourthly*, We are to pay them *Obedience*. This is likewise strictly charged by the Apostle, *1 Peter 2. 13.* *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as Supream, or unto Governours as those that are sent by him:* We owe such an obedience to the supream power, that whoever is authorized by him, we are to sub-

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mit to ; and *S. Paul* likewise is most full to this purpose, *Romans 13. 1. Let every soul be subject to the higher powers: And again, Ver. 2. Whosoever resisteth the powers resisteth the Ordinance of God.* And 'tis observable that these precepts were given at a time, when those powers were Heathens, and cruel persecutors of Christianity; to shew us, that no pretence of the wickedness of our Rulers can free us of this duty. An *obedience* we must pay either *Active* or *Passive*: the *Active* in the case of all lawful commands; that is, when ever the Magistrate commands something, which is not contrary to some command of God, we are then bound to act according to that command of the Magistrate, to do the things he requires. But when he enjoyns any thing contrary to what God hath commanded, we are not then to pay him this *active obedience*; we may, nay we must refuse thus to act, (yet here we must be very well assured that the thing is so contrary, and not pretend conscience for a cloak of stubbornness) we are in that case to *obey God rather than man*. But even this is a season for the *Passive obedience*; we must patiently suffer, what he inflicts on us, for such refusal, and not to secure our selves, rise up against him. *For who can stretch his hand against the Lords anointed, and be guiltless?* Says *David* to *Abishai*, *1 Samuel 26. 9.* and that at a time when *David* was under a great persecution from *Saul*, nay, had also the assurance of the Kingdome after him;

him; and Saint *Pauls* sentence in this case is **SUNDAY.**
 molt heavy, *Rom. 13. 2. They that resist shall* **XIV.**
receive to themselves damnation. Here is verie
 small encouragement to any to rise up against
 the lawful Magistrate, for though they should
 so far prosper here, as to secure themselves
 from him by this means, yet there is a King
 of Kings from whom no power can shelter
 them, and this damnation in the close will
 prove a sad prize of their Victories. What is
 on the other side the duty of the Magistrate to
 the people will be vain to mention here, none
 of that rank being like to read this Treatise,
 and it being very useles for the people to in-
 quire, what is the duty of their Supream,
 wherein the most are already much better read,
 then in their own, it may suffice them to know
 that whatsoever his duty is, or however per-
 formed, he is accountable to none but God,
 and no failing of his part can warrant them to
 fail of theirs.

6. The second sort of *Parents* are the *spiri-*
tual; that is, the *Ministers* of the Word, *Duties to*
 whether such, as be *Governours* in the *OUT Pastors,*
Church, or others under them, who are to
 perform the same offices to our Souls, that
 our natural parents do to our bodies. Thus
 S. *Paul* tells the *Corinthians*, that in *Christ*
Jesus he had begotten them through the Gospell,
1 Cor. 4. 15. and the Galatians, Chap. 4. 19.
that he travels in birth of them, till Christ be
formed in them: And again, *1 Cor. 3. 2. He*
had fed them with Milk; that is, such Do-
 ctrines

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strives as were agreeable to that infant state of Christianity they were then in; but he had *stronger meat for them of full age, Heb 5. 14.* All these are the Offices of a Parent, and therefore they that perform them to us, may well be accounted as such.

Love.

7. Our duty to these is *first to love them*, to bear them that kindness, which belongs to those who do us the greatest benefits. This is required by *S. Paul, 1 Thes. 5. 13. I beseech you, brethren, mark them which labour among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their works sake.* The work is such as ought in all reason to procure them *love*, it being of the highest advantage to us.

Esteem.

8. Secondly, 'tis our duty to *value and esteem* them, as we see in the text now mentioned; and surely this is most reasonable, if we consider either the nature of their work, or who it is that employes them. The nature of their work is of all others the most excellent; we use to value other professions proportionably to the dignity and worth of the things they deal in. Now surely there is no Merchandize of equall worth with a Soul, and this is their Traffick, rescuing precious Souls from perdition. And if we consider further, who it is that employes them, it yet addes to the reverence due to them. They are *Ambassadors for Christ, 2 Cor. 5. 20.* and Ambassadors are by the Laws of all Nations to be used with a respect answerable to the quality of those

those that send them. Therefore Christ tells his disciples, when he sends them out to preach, *He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.* Luke 10 16. It seems there is more depends on the despising of Ministers, then men ordinarily consider, 'tis the despising of God and Christ both. Let those think of this, who make it their pastime, and sport to affront and deride this calling. And let those also, who dare presume to exercise the Offices of it, without being lawfully called to it, which is a most high presumption; 'tis as if a man on his own head should go, as an Ambassadour from his Prince; the Apostle sayes of the Priests of the Law, which yet are inferiour to those of the Gospel, *That no man taketh this honour to himself, but he which was called of God.* Heb. 5. 4. How shall then any man dare to assume this greater honour to himself, that is not called to it? Neither will it suffice to say, they have the inward call of the spirit; for since God hath established an order in the Church, for the admitting men to this Office, they that shall take it upon them without that authority, resist that ordinance, and are but of the number of those thieves and robbers, as our Saviour speaks, *John 10 which come not in by the door.* Besides the sad experience of these times shew, that many who pretend most to this inward call of the spirit, are called by some other spirit, then that of God, the doctrines

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doctrines they vent, being usually directly contrary to that word of his, on which all true Doctrines must be founded. Such are to be looked on as those seducers, those false prophets whereof we are so often warned in the *Epistles* of the *Apostles*. And whosoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam*, as a crying sin; that he made of the meanest of the people priests; that is, such as had by Gods institution no right to it, and whoever hearkens to these uncalled preachers runs into that very sin, for without the encouragement of being followed, they would not long continue in the course, and therefore they that give them that encouragement, have much to answer for, and are certainly guilty of the sin of despising their true Pastors, when they shall thus set up these false apostles against them. This is a guilt this age is too much concerned in, God in his mercy so timely convince us of it, as may put a stop to that confusion and impiety, which breaks in so fast upon us by it.

Maintenance.

Obedience.

9. Thirdly, We owe to them maintenance: but of this I have spoken already in the first part of this Book, and shall not hear repeat. Fourthly, We owe them obedience, Obey them, saith the Apostle, that have the rule over you, and submit your selves, for they watch for your Souls, Heb. 13. 17. This obedience is to be paid them in spiritual things; that is, whatsoever they out of Gods word shall declare

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to us, to be Gods Commands, these we are
diligently to obey, remembring that it is not
they, but God requires it, according to that
of Christ, *he that heareth you heareth me,*
Luke, 10. 16. And this whether it be delivered
by the way of publick preaching, or private
exhortation, for in both, so long as they keep
them to the rule, which is Gods Word, they
are the *Messengers of the Lord of Hosts.* Mal.
2. 7. This obedience the Apostle inforceth
from a double motive, one taken from their
Ministry, another from themselves. *They*
watch, sayes he, *for your Souls, as they that*
must give an account, that they may do it with
joy, and not with grief. The people are by
their obedience to enable their Pastors to give
a comfortable account of their souls, and it is
a most unkind return of all their care and la-
bours; to be put to grieve for the ill success of
them. But then in the *second* place, as their
own concernment also; they may put their
Ministers to the discomfort of seeing all their
pains cast away, but themselves are like to get
little by it, that (sayes the Apostle, *Heb. 13.*
7) *will be unprofitable for you;* 'tis your
selves that will finally prove the losers by it,
you lose all those glorious rewards, which
are offered, as the crown of this obedience;
you get nothing but an addition to your sin &
punishment, for as our Saviour tells the Phari-
sees, *If he had not come and spoken to them they*
had not had sin, *John. 15. 24.* that is, in compari-
son with what they then had; so certainly they
that

SUNDAY. that never had the Gospel preached to them, are much more innocent then they that have heard and resisted it. And for the punishment, what Christ told those to whom he had preached, *That it should be more tolerable for Tyre and Sidon, which were Heathen Cities, then for them,* the same undoubtedly we may conclude of our selves.

Prayers for them.

10. *Lastly,* We are to pray for them; This S. Paul every where requires of his Spiritual children; thus Eph. 6. 7, 8. having commanded prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel;* and so again, Col. 4. 3. And this remains still a duty to these Spiritual Fathers, to pray for such assistances of Gods Spirit to them; as may enable them rightly to discharge that Holy Calling. I shall omit to set down here, what is the duty of Ministers to the people, upon the same consideration, on which I forbore to mention the duty of Magistrates.

Duties to our natural Parents

Reverence.

11. The third sort of parent is the *natural the fathers of our flesh*, as the Apostle calls them, Heb. 12. 9. And to these we owe several duties; as *first*, we owe them reverence, and respect; we must behave our selves towards them with all humility and observance, and must not upon any pretence of infirmity in them, despise or contemn them, either in outward behaviour, or so much as inwardly in our hearts. If indeed they have infirmities

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it must be our business to cover, and conceal them; like *Shem* and *Japhet*; who while cursed *Cham* publisht and disclosed the nakedness of their father, covered it, Gen. 9. 23. and that in such a manner too, as even themselves might not behold it. We are as much as may be to keep our selves from looking on those nakednesses of our parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not onely publish and deride the infirmities of their Parents; but pretend they have those infirmities they have not; there is ordinarily such a pride and headiness in youth, that they cannot abide to submit to the counsels and directions of their Elders, and therefore to shake them off, are willing to have them pass for the effects of dotage, when they are indeed the fruits of sobriety and experience. To such the exhortation of *Solomon* is very necessary, *Prov. 24. 22. Hearken to thy father that begot thee, and despise not thy mother when she is old.* A multitude of texts more there are in that book to this purpose, which shew that the wisest of men thought it necessary for children to attend to the counsell of their Parents. But the use of our age set up for wisdom the quite contrary way, and think they then become wits, when they are advanced to the despising the counsel, yea mocking the persons of their parents. Let such if they will not practice the exhortations, yet remember the threatning of the wise man, *Pro.*

SUNDAY. 30.17. *The eye that mocketh his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.*

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Love.

A second duty to them is love; we are to bear them a real kindnesse, such as may make us heartily desirous of all manner of good to them, and abhor to do any thing that may grieve or disquiet them. This will appear but common *gratitude*, when 'tis remembred, what our parents have done for us, how they were not onely the instruments of first bringing us into the world, but also of sustaining and supporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a child, will judge the love of that childe to be but a moderate return for them. This love is to be exprest several wayes, *first*, in all kindness of *behaviour*, carrying our selves not onely with an awe and respect, but with kindness and affection, and therefore most gladly and readily doing those things, which may bring joy and comfort to them, and carefully avoiding whatever may grieve and afflict them. *Secondly*, this love is to be exprest in *praying for them*. The debt a child owes to a parent is so great, that he can never hope himself to discharge it, he is therefore to call in Gods aid, to beg of him, that he will reward all the good his parents have done for him, by multiplying his blessings upon them; what shall we then say to those children, that instead of calling to heaven for blessings on their parents, ransack hell for *curses* on them,

and

and pour out the blackest *execrations* against them? This is a thing so horrid, that one would think there needed no perswasion against it, because none could be so vile, as to fall into it; but we see God himself, who best knows mens hearts, saw it possible, and therefore laid the heaviest punishment upon it: *He that curseth father or mother, let him die the death*, Exod. 21. 17. And alas! our dayly experience tells us, 'tis not onely possible but common, even this of uttering curses. But 'tis to be feared, there is another, yet more common, that is, the *wishing curses*, though fear or shame keep them from speaking out. How many children are there, that either through impatience of the Government, or greediness of the possessions of the Parents, have *wisht* their deaths? But whoever doth so let him remember, that how sliely and fairly soever he carry it before men, there is one that sees those secretest wishes of his heart, and in his sight he assuredly passes for this hainous offender, a curser of his Parents. And then let it be considered, that God hath as well the power of punishing, as of seeing, and therefore since he hath pronounced death to be the reward of that sin, 'tis not unreasonable to expect he may himself inflict it; that they who *warch* for the death of their Parents, may untimely *meet* with their own. The *fifth* Commandment promiseth *long life* as the reward of honouring the Parent, to which 'tis very agreeable that untimely death be the punishment of the contrary,

and

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Obedience.

and sure there is nothing more highly contrary to that duty, then this we are now speaking of, the cursing our Parents.

14. The *third* duty we owe to them is *Obedience*; This is not onely contained in the fifth Commandement, but expressly Injoynd in other places of Scripture, *Ephes. 6. 1. Children obey your Parents in the Lord, for this is right;* and again, *Col. 3. 20. Children obey your Parents in all things for this is well-pleasing to the Lord.* We owe them an *obedience* in all things, unless where their commands are contrary to the commands of God, for in that case our duty to God must be preferred, and therefore if any Parent should be so wicked, as to require his childe to steal, to lie, or to do any unlawful thing, the childe then offends not against his duty, though he disobey that command; nay, he must disobey, or else he offends against a higher duty, even that he owes to God, his Heavenly Father. Yet when 'tis thus necessary to refuse obedience, he should take care to do it in such a modest, and respectful manner that it may appear 'tis *conscience* onely, and not *stubbornness* moves him to it. But in case of all lawful commands; that is, when the thing commanded is either good, or not evil; when it hath nothing in it contrary to our duty to God, there the childe is bound to obey, be the command in a weightier or lighter matter. How little this duty is regarded too manifest every where in the world, where Parents generally have their children no longer

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ger under command, then they are under the SUNDAY.
rod; when they are once grown up, they XIV.

think themselves free from all obedience to them; or if some do continue to pay it, yet let the motive of it be examined, and 'twill in too many be found onely Worldly prudence; They fear to displease their Parents lest they should shorten their hand toward them, and so they shall lose somewhat by it; but how few are there that obey purely upon conscience of duty? This sin of *Disobedience to Parents* was by the Law of *Moses* punishable with death, as you may read *Deut* 21. 18, but if Parents now adays should proceed so with their children, many might soon make themselves childless.

15. But of all the acts of *disobedience*, that of *Especially*
marrying against the consent of the Parent, is one *in their*
of the highest. Children are so much the goods, *Marriage*
the Possessions of their Parent, that they cannot, without a kinde of *theft*, give away themselves without the allowance of those, that have the right in them; and therefore we see under the *Law*, the *Maid that had made any*
vow, was not suffered to perform it, without the *Consent of the Parent*. *Numb.* 30. 5. the right of the parent was thought of force enough to cancel, and make void the Obligation, even of a *vow*, and therefore surely it ought to be so much considered by us as to keep us from making any such, whereby that right is infringed.

16. A fourth duty to the Parent is to *Ministering*
assist *to their*
and *wants*

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and Minister to them in all their *wants* of what kinde soever, whether weakness and sickness of body, decayedness of understanding, or poverty, and lowness in estate, in all these the childe is bound, according to his ability, to relieve and assist them: for the two former, weakness of body, and infirmity of minde, none can doubt of the duty, when they remember how every childe did in his infancy receive the very same benefit from the Parent; the childe had then no strength to support, no understanding to guide it self; the care of the Parents was fain to supply both these to it, and therefore in common gratitude, whenever either of these becomes the Parents case, as sometimes by great age, or some accident both do, the childe is to perform the same offices back again to them. As for that of *Relieving* their poverty, there is the very same Obligation to that with the former, it being but just to sustain thy Parent who has formerly sustained thee: but besides this, Christ himself teaches us, that this is contained within the precept of honouring their Parents; for when *Mar. 7. 13.* he accuses the Pharisees of *rejecting the Commandment of God to cleave to their own traditions*, he instances in this particular concerning the relieving of Parents, whereby 'tis manifest that this is part of that duty which is enjoined in the *fifth* Commandment, as you may see at large in the Text, and such a duty it is that no *pre* *re* *h* *en* *ce* can absolve, or acquit us of it. How

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then shall those answer it, that deny relief to their poor Parents, that cannot part with their own excesses and superfluities, which are indeed their sins, to satisfy the necessities of those to whom they owe their being? Nay, some there are yet worse, who out of pride scorn to own their Parents in their poverty: thus it often happens, when the *Childe* is advanced to dignity or wealth, they think it a disparagement to them to look on their Parents that remain in a low condition, it being the betraying, as they think, to the world the meanness of their birth, and so the poor Parent fares the worse for the prosperity of his childe. This is such a pride and unnaturalness together, as will surely finde a sharp vengeance from God; for if *Solomon* observe of *Pride* alone, that it is the *fore-runner of destruction*, Prov. 19. 18. we may much rather conclude so of it, when it is thus accompanied.

17. To this that hath been said of the duty of *Children* to their *Parents*, I shall adde onely this; that no unkindness, no fault of the Parent, can acquit the child of this duty; but as *S. Peter* tells servants, 1 *Peter* 2. 18. that they *must be subject not onely to the good and gentle Masters, but also to the froward*; so certainly it belongs to children to perform duty not onely to the kinde and vertuous, but even to the *harshesst*, and wickedst Parent. For though the gratitude due to a kinde Parent, be a very forcible motive to make the

Duty to be paid even to the worst of Parents.

SUNDAY. childe pay his duty, yet that is not the only nor chiefest ground of it; that is laid in the Command of God, who requires us thus to honour our Parents, and therefore though we should suppose a Parent so unnatural, as never to have done any thing to oblige the childe, (which can hardly be imagined) yet still the Command of God continues in force, and we are in conscience of that, to perform that duty to our Parents, though none of the other tye of gratitude, should lie on us.

*Duty of
Parents to
Children.*

But as this is due from the childe to the Parents, so on the other side there are other things also due from the *Parents* to the *Childe*, and that throughout the several states and Ages of it.

*To nourish
them.*

18. *First*, There is the care of *nourishing* and sustaining it, which begins from the very birth and continues a duty from the Parent, till the childe be able to perform it to himself; this is a duty, which nature teaches; even the *savage beasts* have a great care and tenderness in nourishing their young, and therefore may serve to reproach and condemn all Parents, who shall be so unnatural as to neglect this. I shall not here enter into the question, *Whether the Mother be obliged to give the Childe its first nourishment, by giving it Suck her self*, because 'twill not be possible to affirm universally in the Case, there being many circumstances, which may alter it, and make it not onely lawful, but best not to do it; all I shall say, is, that where no impediment

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ment of sickness, weakness, or the like does happen, 'tis surely best for the Mother her self to perform this office, there being many advantages to the childe by it, which a good Mother ought so far to consider, as not to sell them to her own sloth, or niceness, or any such unworthy motive; for where such onely are the grounds of forbearing it, they will never be able to justifie the omission, they being themselves unjustifiable.

But besides this *first* care, which belongs to the body of the childe, there is another, which should begin near as early, which belongs to their Souls, and that is the *bringing them to the Sacrament of Baptisme*, thereby to procure them an early right to all those precious advantages, which that Sacrament conveyes to them. This is a duty the *parents* ought not to delay, it being most reasonable, that they who have been instruments to convey the stain and pollution of sin to the poor *Infant*, should be very earnest and industrious to have it washt off, as soon as may be: Besides the life of so tender a creature is but a blast, and many times gone in a moment; and though we are not to despair of Gods mercy to those poor children, who die without Baptisme, yet surely those parents commit a great fault by whose neglect it is, that they want

19. Secondly, The Parents must provide for the *education* of the childe; they must, as *Solomon speaks, Proverbs 22. 6. Train up the child*

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childe in the way he should go. As soon therefore as *children* come to the *use of reason*, they are to be instructed, and that first in those things, which concern their eternal well-being, they are by little and little to be taught all those things which God hath commanded them, as their duty to perform; as also what glorious rewards he hath provided for them, if they do it, and what grievous and eternal punishments, if they do it not. These things ought as early, as is possible, to be instilled into the mindes of children, which (like *new vessels*) do usually keep the savour of that which is first put into them; and therefore it nearly concerns all Parents to look they be at first thus seasoned with Vertue and Religion. 'Tis sure if this be neglected, there is one ready at hand to fill them with the contrary, the *Devil* will be diligent enough to instill into them all wickedness and vice, even from their cradles, and there being also in all our natures so much the greater aptness to evil, then to good, there is need of great care and watchfulness, to prevent those endeavours of that enemy of Souls, which can no way be, but by possessing them at first with good things breeding in them a love to vertue, and a hatred of vice; that so when the *temptations* come they may be armed against them. This surely is above all things the *duty of Parents* to look after, and the neglect of it is a horrible cruelty; we justly look upon those Parents, as most unnatural wretches, that take away the

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life of their childe; but alas! that is mercy and tenderness, compared to this of neglecting his education, for by that he ruins his Soul, makes him miserable eternally; and God knows, multitudes of such cruel Parents there are in the world, that thus give up their children to be *possess'd by the Devil*, for want of an early acquainting them with the wayes of God; nay indeed how few there are that do conscionably perform this duty, is too apparent by the strange rudeness and ignorance that is generally among youth. the children of those who call themselves Christians, being frequently as ignorant of God and Christ as the meerest Heathens. But whoever they are that thus neglect this great duty, let them know that it is not only a fearful misery they bring upon their poor children, but also a horrible guilt upon themselves. For as God sayes to the careless watchmen, *Ezek. 3. 18. That if any soul perish by his negligence, that soul shall be required at his hands*; so surely it will fare with all Parents, who have this office of watchmen intrusted to them by God over their own children. A second part of education is the bringing them up to some imployment, busying them in some honest exercise, whereby they may avoid that great *snare of the Devil, Idleness*; and also be taught some useful Art or Trade, whereby when they come to age, they may become profitable to the *Commonwealth*, and able to get an honest living to themselves.

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Means to-
wards the
education
of children.

20. To this great duty of *Educating of Children*, there is required as means, *first, Encouragement; secondly, Correction*: *Encouragement* is *first* to be tried, we should endeavour to make children in love with duty, by offering them rewards and invitations, and when ever they do well take notice of it, and encourage them to go on. It is an ill course some parents hold, who think they must never appear to their children but with a face of frowncs and austerity; this seems to be that which *S. Paul* forwarns Parents of, when he bids fathers not to *provoke their children to wrath*, *Col. 3. 21.* To be as harsh and unkind to them, when they do well, as if they do ill, is the way to provoke them, and then the Apostle tells us in the same verse, what will be the issue of it, they will be discouraged, they will have no heart to go on in any good course, when the parent affords them no countenance. The *second* means is correction, and this becomes seasonable, when the former will do no good, when all fair means, perswasions, and encouragements prevail not, then there is a necessity of using sharper; and let that be first tryed in words, I mean not by railing and foul language, but in sober, yet sharp reproof; but if that fail too, then proceed to blows; and in this case as *Solomon* sayes, *He that spareth his rod bateth his son*, *Prov. 13. 24.* 'Tis a cruel fondness, that to spare a few stripes at present, will adventure him to those sad mischiefs, which commonly befall the childe, that

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is left to himself. But then this correction **SUNDAY**
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must be given in such a manner, as may be likely to do good; to which purpose it must first be given timely; the childe must not be suffered to run on in any ill, till it hath got a habit, and a stubbornness too. This is a great error in many parents, they will let their children alone for divers years, to do what they list, permit them to lie, to steal, without ever so much as rebuking them, nay, perhaps please themselves to see the witty shifts of the childe, and think it matters not what they do while they are little: But alas! all that while the vice gets root, and that many times so deep an one, that all they can do afterwards, whether by words or blows, can never pluck it up. *Secondly*, *Correction* must be moderate, not exceeding the quality of the fault, nor the tenderness of the child. *Thirdly*, it must not be given *in rage*, if it be, it will not onely be in danger of being immoderate, but it will lose its effect upon the childe, who will think he is corrected, not because he has done a fault, but because his Parent is angry, and so will rather blame the Parent then himself; whereas on the contrary, care should be taken to make the childe as sensible of the fault, as of the smart, without which he will never be thoroughly amended.

21 *Thirdly*, after children are grown up, and are past the age of education, there are yet other Offices for the Parent to perform to them; the Parent is still to Watch over them, in respect

The parent to watch over their souls even when they are grown up.

SUNDAY. of their souls, to observe how they practise those precepts which are given them in their education, and accordingly to exhort, encourage, or reprove, as they finde occasion.

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*To provide
for their
subsistence.*

22. So also for their *outward estate*, they are to put them into some *course of living* in the world; if God have blest the Parents with wealth, according to what he hath, he must distribute to his children, remembering that since he was the instrument of bringing them into the world, he is according to his ability to provide for their comfortably living in it; they are therefore to be look't on as very unnatural parents, who, so they may have enough to spend in their own riots and excess, care not what becomes of their children, never think of providing for them. *Another* fault is usual among Parents in this business; they defer all the provisions for them, *till themselves be dead*, heap up perhaps great matters for them against that time, but in the mean time afford them not such a competency, as may enable them to live in the world. There are several mischiefs come from this: *First*, it lessens the child's affection to his parent, nay, sometimes it proceeds so far, as to make him wish his death; which though it be such a fault, as no temptation can excuse in a child, yet 'tis also a great fault in a Parent, to give that temptation. *Secondly*, it puts the child upon shifts and tricks, many times dishonest ones, to supply his necessities; this is, I doubt not, a common effect of it, the hardness of Parents has

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has often put men upon very unlawful courses, which when they are once acquainted with, perhaps they never leave, though the *first* occasion cease; and therefore Parents ought to beware how they run them upon those hazards. Besides the *parent* loses that contentment, which he might have in seeing his children live prosperously and comfortably, which none but an arrant *Earth-worm* would exchange for the vain imaginary pleasure of having money in his chest. But in this business of *providing for children*, there is yet another thing to be heeded, and that is, that the Parent get that *wealth honestly*, which he makes their portion; else 'tis very far from being a provision, there is such a curse goes along with an ill-gotten estate, that he that leaves such a one to his childe, doth but cheat and deceive him, makes him believe he has left him wealth, but has withal put such a canker in the bowels of it, that is sure to eat it out. This is so common an observation, that I need say nothing to confirm the truth of it; would God it were as generally laid to heart, as it seems to be generally taken notice of: Then surely Parents would not account it a reasonable motive to *unjust dealing*, that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to spoil them of whatever they have lawfully gathered for them, the least mite of unlawful gain being of the nature of leaven, which *sowres the whole lump*, bringing down curses upon all
a man

SUNDAY. a man possesseth. Let all Parents therefore satisfie themselves with such provisions for their children as God shall enable them honestly to make, assuring themselves how little soever it be, 'tis a better portion then the greatest wealth unjustly gotten, according to that of *Solomon, Prov. 16. 8. Better is a little with righteousness, then great revenues without right.*

To give
them good
example.

23. A fourth thing the Parent owes to the child is *Good Example*, he is not only to set him rules of vertue, and godlinesse; but he must himself give him a pattern in his own practice; we see the force of example is infinitely beyond that of precept, especially where the person is one, to whom we bear a reverence, or with whom we have a continual conversation; both which usually meet in a Parent. It is therefore a most necessary care in all Parents to behave themselves so before their children that their example may be a means of winning them to vertue; But alas! *this age* affords little of this care, nay so far 'tis from it, that there are none more frequently the instruments of corrupting children, then their own Parents. And indeed how can it be otherwise, while men give themselves liberty to all wickedness, 'tis not to be hoped, but that the children which observe it, will imitate it; the childe that sees his father *drunk*, will sure think, he may be so too, as well as his father. So he that hears him *swear*, will do the like, and so for all other vices, and if any parent that

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that is thus wicked himself, should happen to SUNDAY,
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have to much more care of his childs Soul, then his own, as to forbid him the things which himself practises, or correct him for the doing them; 'tis certain the childe will account this a great injustice in his father, to punish him for that which himself freely does, and so he is never likely to be wrought upon by it. This consideration layes a most strict tie upon all parents, to live *Christianly*, for otherwise they do not onely hazard their own Souls, but those of their children also, and as it were, purchase an estate of inheritance in Hell.

24. A *fifth* duty of Parents is *blesting their To blest*
children; the way of doing that is double, *first, them.*
by their prayer; they are by dayly and earnest prayer to commend them to Gods protection and blessing, both for their spiritual and temporal estate; and *secondly* by their piety; they are to be such persons themselves as that a blessing may descend from them upon their posterity. This is often promised in Scriptures to godly men, that their *seed shall be blessed*. Thus in the *second Commandment*, God promises *to shew mercy to the thousand generation of them that love him and keep his commandments*. And it is very observable in the *Jews*, that though they were a *stiff-necked generation*, and had very grievously provoked God, yet the godliness of their *fore fathers, Abraham, Isaac and Jacob*, did many times move God to save them from destruction; on the other side, we see that
even

SUNDAY. even good men have fared the worse for the iniquities of their fathers; thus when *Josiah* had destroyed idolatry, restored Gods service, and done good beyond all the Kings that were before him, yet there was *an old arrear of Manasseh his Grandfather*, which all this piety of his would not blot out, but he resolves to cast *Judah also out of his sight*, as you may read at large, *2 Kings 23*. If therefore Parents have any bowels, any kindness towards their children, any real desire of their prosperity, let them take care by their own godly life to entail a blessing upon them.

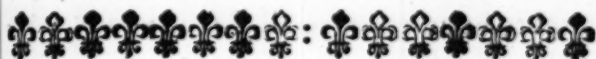
To give no
unreasona-
ble com-
mands.

25. *Sixthly*, Parents must take heed, that they use their power over their children with equity and moderation, not to oppress them with *Unreasonable Commands*, only to exercise their own authority, but in all things of weight to consider the real good of their children, and to press them to nothing, which may not consist with that. This is a rule whereof parents may often have use, but in none greater then in the business of *marrying their children*, wherein many that otherwise are good Parents, have been to blame; when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclinations, which is a great tyranny, and that which frequently betrayes them to a multitude of mischiefs, such as all the wealth in the world cannot repair. There are *two things* which Parents ought especially to consider in the *matching their children*; the first

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first, how they may live *Christianly*; and to that purpose to chuse a vertuous and pious person, to link them with; *the second* is, how they may live *cheerfully* and comfortably in this world; and to that end though a competency of estate may be necessary to be regarded, yet surely abundance is no way requisite, and therefore that should not be too vehemently sought after: that which much more tends to the happiness of that state, is the mutual kindness, and liking of the parties, without which marriage is of all other the most uncomfortable condition, and therefore no parent ought to thrust a childe into it. I have now done with the *first* sort of Relation, that of a *Parent*.



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of duty to our Brethren, and Relations. Husband, Wife, Friends, Masters, Servants.

S. I. **T**He *second* sort of Relation is that of a *Brother*; now brotherhood may be *Dues to Brethren.* twofold, either *natural*, or *spiritual*; the *natural* may in the largest extent contain under it all mankind, all that partake of the same nature; but I shall not consider it so in this place, having already mentioned those general

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neral duties, which belong to all as such. I now speak of that *natural brother-hood*, that is between those that are the children of the same immediate parent; and the duty of these is to have united hearts and affections: this nature points out to them, they partaking in a more especial manner of each others substance, and therefore ought to have the greatest tenderness and kindness, each to other; thus we see *Abraham* make it an argument, why there should be no contention between him and *Lot*, because they were brethren, *Gen. 13.8*. And though by brethren there is meant only cousins, yet that helps the more strongly to conclude, that this neerer relation is in reason to be a greater bar to strife, as also that this kindness is in some degree to be extended to all that have any nearness of blood to us.

The necessity
of Love among Brethren.

2. This kindness and *Love* between Brethren and Sisters ought to be very firmly grounded in their hearts; if it be not, they will be of all others in most danger of disagreeing; for the continual conversation that is among them whilst they are at home in the fathers house will be apt to minister some occasion of jar. Besides the equality, that is among them in respect of birth, often makes them inclinable to envy each other, when one is in any respect advanced above the other. Thus we see *Josephs* brethren envied him, because he had most of his fathers love, and *Rachel* envied her sister *Leah*, because she was fruitful; therefore for the preventing of such temptations,

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let all who have brethren and sisters, possess their minde with a great and real kindness to them, look on them as parts of themselves, and then they will never think fit either to quarrel with them, or to envy them any advantage, any more then one part of the body does another of the same body, but will strive to advance and help forward the good of each other.

3. The second kind of Brotherhood is *spiritual*; *Spiritual* *brotherhood* that contains all those who profess the same Faith with us: the Church in our *Baptisme* becomes a Mother to each baptized person; and then surely they that have the relation of children to her, must have also the relation of brethren to each other; and to this sort of brethren also we owe a great deal of tenderness and affection; the spiritual bond of Religion should, of all others, the most closely unite our hearts. This is the *Brotherhood* which *S. Peter* exhorts us to love, *1 Pet. 2. 17.* And to it we are in an especial manner bound to do all good offices; *Do good*, saith the Apostle, *to all, but especially to them that are of the household of Faith, Gal. 6. 10.* Our compassions are to be most melting towards them of all others, in all their needs; Christ tells us, that *whosoever gives but a cup of cold water to any in the name of a Disciple, shall not lose his reward, Mat. 10. 42.* From whence we may assure our selves that this peculiar love to Christians as Christians, is very acceptable in his sight.

4. Several duties there are required of us to these brethren; one principal, is the holding

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Our duty to
hold commu-
nion with
these breth-
ren.

Communion with them, and that first in Doctrine; we are constantly to continue in the belief and profession of all those necessary truths, by which we may be mark'd out as followers and Disciples of Christ; this is that *faith*, which *S. Jude* speaks of, which was once delivered to the Saints, *Jude* 3. by keeping whereof we continue still united to this spiritual brotherhood, in respect of profession, which we must constantly do, what storms and persecutions soever attend it, according to the exhortation of the Apostle, *Heb.* 10. 22. *Let us hold fast the profession of our faith without wavering.* Secondly, we are also as opportunity serves, to communicate with them in all holy offices; we must be diligent in frequenting the assemblies of the Saints, which is as it were the badge of our profession, and therefore he that willingly withdraws himself from these, gives ground to suspect, he will be apt to renounce the other also. But these parts of communion we finde strictly maintained by the first Christians, *Acts* 2. 42. *They continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers:* They continued, and that stedfastly, they were not frightened from it by any persecutions, though that were a time wherein they were tryed with the sharpest sufferings; which may teach us, that it is not the danger that attends this duty, can acquit us of it.

To bear with
their infir-
mities.

5. Secondly, we are to bear with the *Infirmities* of our Christian brethren, according to

to the advice of *S. Paul Rom. 15. 1. We* *that are strong ought to bear the infirmities of the weak.* If one that holds all necessary Christian truths, happen yet to be in some error, we are not for this, either to forsake his communion, or despise his person. This *S. Paul* teaches us in case of that *weak brother, who by error made a causeless scruple about meats, Rom. 14.* where he bids the stronger Christians, that is, those who being better instructed, discerned him to be in an error, yet to receive him nevertheless, and not to despise him, as on the other side, he bids that weak one not to judge the stronger; the lesser differences in opinion must be born with on both sides, and must not in the least abate our brotherly charity towards each other.

6. *Thirdly*, we are to endeavour the restoring of any fallen brother, that is, to bring him to repentance, after he hath fallen into any sin. Thus Saint Paul commands the *Galatians*, that they should restore him that was overtaken in a fault, considering themselves least they were also tempted. We are not to look on him, as a cast-away, to give him over as utterly desperate, neither are we to triumph over him, in respect of our own innocence, like the proud Pharisee, over the poor Publican, *Luke 18. 11.* but we are meekly to endeavour his recovery, remembering that our own frailty is such, that we are not secure from the like falls.

7. *Fourthly*, We are to have a Sympathy and fellow-feeling with these brethren, to be

To sympathize with them.

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nearly toucht with whatsoever befalls them, either as they are considered in society, or in single persons. In *society* first, and so they make up a Church; and that either the universal, which is made up of all Believers throughout the world, or any particular Church, which is made up of all the Believers in that particular Nation; and whatever happens to either of these, either the *whole Church* in general or any such *single part* of it, especially that whereof our selves are members, we are to be much affected and moved with it, to rejoyce in all the prosperities, and to mourn and bewail all the breaches and desolations thereof, and dayly and earnestly to pray with *David*, Psal. 51. 18. *O be favourable and gracious unto Sion, build thou the walls of Jerusalem;* and that especially when we see her in distress, and persecution. Whosoever is not thus toucht with the condition of the Church, is not to be look'd on, as a living member of it; for as in the naturall body every member is concerned in the prosperity of the whole, so certainly 'tis here: it was the observation of the Psalmist, that *Gods servants think upon the stones of Sion, and pity to see her in the dust*, Psal. 102. 14. and surely all his servants are still of the same temper, cannot look on the *ruines and desolations of the Church*, without the greatest sorrow, and lamentation. Secondly, we are to have this fellow-feeling with our brethren, considered as single persons; We are to account our selves concerned in every particular

cular Christian, so as to partake with him in all his occasions either of joy or sorrow. Thus the Apostle exhorts, *Rom. 12. 14. Rejoyce with them that rejoyce, weep with them that weep*: And again, *1 Cor. 12.* under the similitude of the natural body he urges this duty, *whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoyce with it.* All these severall effects of love, we owe to these spiritual brethren. And this love is that, which Christ has made the badge of his Disciples, *John 13. 35. By this shall all men know that ye are my Disciples, if ye have love one to another*; so that if we mean not to cast off discipleship to Christ, we must not forsake this love of the brethren.

8. The third relation is that between Husband and Wife: This is yet much nearer then either of the former, as appears by that Text, *Ephes. 5. 31. A man shall leave Father and Mother, and cleave to his Wife, and they two shall be one flesh.* Several duties there are owing from one of these persons to the other: and first for the Wife, she owes obedience. This is commanded by the Apostle, *Col. 3. 18. Wives submit your selves to your own Husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord; that is, in all lawfull commands, for otherwise 'tis here, as in the case of all other superiours, God must be obeyed rather then man, and the Wife must not upon her Husband's

*The wife
owes to the
husband o-
bedience.*

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bands command do any thing which is forbidden by God. But in all things which do not cross some command of God, this precept is of force, and will serve to condemn the *peevish* stubbornness of many wives, who resist the lawful commands of their husbands, onely because they are impatient of this duty of subjection, which God himself requires of them. But it may be here asked, what if the husband command something, which though it be not unlawful is yet very inconvenient, and *imprudent*, must the wife submit to such a command? To this I answer, that it will be no disobedience in her, but duty, calmly and mildly to shew him the inconveniencies thereof and to perswade him to retract that command; but in case she cannot win him to it by faire intreaties, she must neither try sharp language, nor yet finally refuse to obey, nothing but the unlawfulness of the command being sufficient warrant for that.

Fidelity.

9. *Secondly*, The wife owes *Fidelity* to the husband, and that of two sorts; *first*, that of the bed, she must keep her self pure and chaste from all strange embraces, and therefore must not so much as give an ear to any that would allure her; but with the greatest abhorrence reject all motions of that sort, and never give any man that has once made such a motion to her, the least opportunity to make a second. *Secondly*, She owes him likewise *Fidelity* in the managing those worldly *affaires* he commits to her, she must order them so, as may be most

to her husbands advantage; and not by deceiving and cozening of him imploy his goods to such uses as he allows not of.

10. *Thirdly*, she owes him *Love*, and together with that all friendliness and kindness of conversation: she is to endeavour to bring him as much assistance, and comfort of life, as is possible, that so she may answer that special end of the womans creation, the being a help to her husband, *Gen. 2. 13.* and this in all conditions whether health or sickness, wealth or poverty, whatsoever estate God by his providence shall cast him into, she must be as much of comfort and support to him, as she can. To this all fullness, and harshness, all brawling, and unquietness is directly contrary, for that makes the wife the burden, and plague of the man, instead of a help and comfort: And sure if it be a fault to behave ones self so to any person, as hath already been shewed, how great must it be to do so to him, to whom the greatest kindness and affection is owing?

11. Nor let such *wives* think that any faults, or provocations of the husband can justify their forwardness; for they will not, either in respect of religion or discretion. Not in religion, for where God has absolutely commanded a duty to be paid, 'tis not any unworthiness of the person can excuse from it, nor in Discretion; for the worse a husband is, the more need there is for the wife to carry her self with that gentleness and sweetness, that

The faults of the husband acquits not from these duties.

SUNDAY. may be most likely to win him. This is the
XV. advice S. Peter gave the wives of his time,
 1 Peter 3.1. *Likewise ye wives be in subjection
 to your own husbands, that if any obey not the
 word, they may without the word be won by the
 conversation of the wives.* It seems the good
 behaviour of the wives was thought a power-
 ful means to win men from *Heathenisme* to
Christianity; and sure it might now adayes
 have some good effects, if women would
 have but the patience to try it: At the least,
 'twould have this, that it would keep some
 tolerable quiet in Families, whereas on the
 other side the ill fruits of the wives unqui-
 etness are so notorious, that there are few
 neighbourhoods, but can give some instance
 of it. How many men are there, that to avoid
 the noise of a froward wife, have fallen to
 company-keeping, and by that to drunkenness,
 poverty and a multitude of mischiefs? Let all
 wives therefore beware of administering that
 temptation. But whenever there happens any
 thing, which, in kindness to her husband, she
 is to admonish him of, let it be with that soft-
 ness and mildness, that it may appear 'tis love,
 and not anger that makes her speak

*The Hus-
 band owes
 to the Wife
 love.*

12. There are also on the *Husbands* part
 several duties; there is *first* Love, which Saint
Paul requires to be very tender and compassi-
 onate towards the wife, as appears by the simi-
 litudes he useth in that matter, *Ephes. 5.* The
 one, that of the love a man bears to his natu-
 ral body, *No man*, sayes he, Verse 27. ever
 hated

hated his own flesh, but nourisheth it, and cherisheth it. The other love is that Christ bears to his Church; which is far greater, verse. 26. both which he sets as patterns for this love of Husbands towards their Wives. This utterly forbids all harshness and roughness to them; men are to use them as parts of themselves to love them as their own bodies, and therefore to do nothing that may be hurtful and grievous to them, no more then they would cut, and gash their own flesh. Let those husbands that tyrannize over their wives, that scarce use them like humane creatures, consider whether that be to love them, as their own bodies.

13. A second duty of the Husband, is Faithfulness to the bed. This is by God as well required of the husband, as the wife; and though the world do seem to look on the breach of this duty, with less abhorrence in the husband, yet sure before that Just Judge, the offence will appear no less on the mans side, then the womans. This is certain, 'tis in both a breach of the *vow, made* to each other at their *Marriage*, and so besides the *uncleanness*, a downright *perjury*, and those differences in the case, which seem to cast the scale, are rather in respect of civil and worldly consideration, then merely of the sin.

14. A third part of the Husband is to *Maintain* and *provide* for the Wife. He is to let her partake with him in those outward good things, wherewith God hath blest him, and

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and neither by niggardlines debar her of what is fit for her, nor yet by unthriftiness so waste his goods, that he shall become unable to support her. This is certainly the duty of the husband, who being as hath been said, to account his wife as a part of his own body, must have the very same care to sustain her, that he hath for himself. Yet this is not so to be understood, as to excuse the wife from her part of labour and industry, when that is requisite, it being unreasonable the husband should toil to maintain the wife in idleness.

Instruction

15. *Fourthly* the husband is to *instruct* the wife, in the things which concern her eternal welfare, if she be ignorant of them. Thus St. Paul bids the *wives learn of their husbands at home.* 1 Cor. 14.36. which supposes, that the husband is to teach her. Indeed it belongs to every Master of a Family to endeavour that all under his charge be taught all necessary things of this kinde, and then sure more especially his wife, who is so much nearer to him, then all the rest. This should make men careful to get knowledge themselves, that so they may be able to perform this duty they owe to others.

*Husbands
and Wives
mutually to
pray for and
assist each o-
ther in all
good,*

16. *Lastly*, husbands and Wives are mutually to *pray* each for other, to beg all blessings from God both spiritual and temporal, and to endeavour all they can to do all good to one another, especially all good to each others Souls, by stirring up to the performance of duty, and dissuading and drawing back from

all

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all sin, and by being like true yoke-fellows, helpful and assistant to each other in the doing of all sorts of Good, both to their own Family and all others within their reach. This is of all other the truest and most valuable love. Nay, indeed how can it be said they do love at all, who can contentedly let each other run on in a course that will bring them to eternal misery? And if the love of husbands and wives were thus grounded in virtue and Religion, 'twould make their lives a kinde of Heaven on earth; twould prevent all those contentions and brawlings, so common among them, which are the great plagues of Families, and the lesser Hell in passage to the greater; and truly where it is not thus founded, there is little comfort to be expected in marriage.

17. It should therefore be the care of every one that means to enter-upon that State, to consider advisedly before hand, and to choose such a person with whom they may have this spiritual friendship, that is, such a one; *as truly fears God.* There are many *false ends of Marriage* lookt upon in the world: some marry for *Wealth*, others for *Beauty*, and generally they are only worldly respects that are at all considered; but certainly he that would Marry as he ought, should contrive to make his Marriage usefull to those better ends of serving God, and saving his own Soul; at least he must be sure it be no hindrance to them, and to that purpose the vertue of the per-

*The vertue
of the person
the chief
consideration
in Marriage*

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*Unlawful
Marriages.*

18. But above all things, let all take heed, that they make not such *marriages*, as may not onely be ill in their effects, but are *actually* *sins* at the time; such are the marriages of those that were formerly *promised to some other*, in which case 'tis sure they rightly belong to those, to whom they past the *first* promise; and then for any other to marry them, during the life of that person, is to take the husband or wife of that other, which is *direct adultery*, as S. Paul tells us, *Rom. 7.3.* The like unlawfulness there is also in the marriage of those who are *within* those *degrees* of kindred forbidden by God, the particulars whereof are set down in the 18. and 20. of *Lev.* and whoever marries any that is within any of those degrees of nearness, either to himself, or to his deceased, wife, which is as bad, commits that great sin of Incest, and so long as he continues to live with such his unlawful wife, remains in that fearful guilt. This wariness in the choice of the person to be married, would prevent many sad effects, which we daily see follow such rash or unlawful matches; it were well therefore if people would look on marriage, as our Church advises, as a thing not to be *undertaken lightly, unadvisedly, or wantonly, to satisfy mens carnal lusts and appetites; but reverently, discreetly, advisedly, so-*

berly,

berly, and in the fear of God; and in so doing no doubt a blessing would follow, which otherwise there is little ground to expect. I have now done with this Relation between *Husband and Wife*.

19. The next is that between *Friends*; and this Relation if it be rightly founded, it is of great nearness and usefulness; but there is none more generally mistaken in the world; men usually call them their friends, with whom they have an intimacy and frequency of conversation, though that intimacy be indeed nothing but an agreement and combination in sin. The *Drunkard* thinks him his friend that will keep him company; the *deceitful* person, him that will aid him in his cheats; the *proud* man, him that will flatter him: And so generally in all vices, they are look'd on as friends, that advance and further us in them. But God knows this is far from friendship; such a friend as this the *Devil* himself is in the highest degree, who is never backward in such offices. The true friendship is that of a direct contrary making; 'tis a concurrence and agreement in virtue, not in vice: in short, a true friend loves his friend so, that he is very zealous of his good; and certainly he that is really so, will never be the instrument of bringing him to the greatest evil. The general duty of a friend then must be resolved to be the industrious pursuit of his friends real advantages, in which there are several particulars contained.

20. As first, *faithfulness* in all trusts committed

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Friendship;

is duties;

Faithfulness,

SUNDAY. mitted to him by his friend, whether that of
XV. goods or secrets; he that betrays the trust of
 a friend in either, is by all men lookt upon
 with abhorrence, it being one of the highest
 falsnesses and treacheries, and for such trea-
 cherous wounds the Wise man tells us, *Every*
friend will depart, Eccclus. 22. 22.

Assistance. 21. Secondly, 'tis the duty of a *Friend* to
 be *assisting* to his friend in all his outward
 needs; to counsel him, when he wants ad-
 vice; to cheer him when he needs comfort;
 to give him when he wants relief; and to en-
 deavour his rescue out of any trouble or dan-
 ger. An admirable example we have of this
 friendship in *Jonathan* to *David*, he loved him
 as his own soul, & we see he not only contrives
 for his safety when he was in danger, but runs
 hazards himself to rescue and deliver his friend;
 draws his fathers anger upon him, to turn it from
David, as you may read at large, 1 *Sam. 20.*

Admonition. 22. The third and highest duty of a friend
 is to be aiding and assisting to the soul of his
 friend, to endeavour to advance that in piety,
 and virtue, by all means within his power, by
exhortations and encouragements to all virtues;
 by earnest and vehement dissuasions from all
 sin, and not onely this in general, but by
 applying to his particular wants, especially by
 plain and friendly reproofs where he knows
 or reasonably believes there is any fault com-
 mitted. This is of all others the most peculiar
 duty of a friend, it being indeed that which
 none else is qualified for. Such an unwilling-
 ness

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ness there is in most men to hear of their faults, that those that undertake that work, had need have a great prepossession of their hearts, to make them patient of it: Nay, it is so generally acknowledged to be the proper work of a friend, that if he omit it, he *betrayes* the offender into security, his not reproving will be apt to make the other think he does nothing worthy of reproof, and so he tacitly acts that basest part of a *flatterer*, soothes and cherishes him in his sin; when yet farther it is considered how great need all men have at some time or other, of being admonished, 'twill appear a most unfriendly, yea cruel thing to omit it; we have that natural partiality to our selves, that we cannot so readily discern our own miscarriages, as we do other mens, and therefore 'tis very necessary they should sometimes be shewed us by those, who see them more clearly; and the doing this at the first may prevent the multiplying of more: whereas if we be suffered to go unreproved, it often comes to such a habit, that reproofs will do no good. And then how shall that person be able to answer it either to God or himself, that has by his silence betrayed his friend to this greatest mischief? 'Tis the expression of God himself speaking of a friend, *thy friend which is as thine own soul*, *Dent. 13.6.* And sure we should in this respect account our friends as our own souls, by having the same jealous tenderness and watchfulness over their souls, which we ought to have of our own. It will therefore be very fit for all that

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that have enter'd any strict friendship, to make this one special article in the agreement, that they shall mutually admonish and reprove each other; by which means it will become such an avowed part of their friendship, that it can never be mistaken by the reprov'd party for censoriousness or unkindness.

Prayer.

23. *Fourthly*, to these several parts of kindness must be added that of *Prayer*; we must not only assist our friends, our selves, in what we can, but we must call in the Almighty's aid to them, recommending them earnestly to God for all his blessings, both temporal and spiritual.

Constancy.

24. *Lastly*, We must be *Constant* in our *Friendships*, and not out of a lightness of humour grow weary of a friend, only because we have had him long. This is great injustice to him, who if he have behaved himself well, ought the more to be valued, by how much the longer he has continued to do so: And it is great folly in our selves, for it is the casting away the greatest treasure of humane life, for such certainly is a tried friend. The wisest of men gives warning of it, Prov. 27. 16. *Thine own friend and thy fathers friend forsake not*. Nay farther, 'tis not every light offence of a friend, that should make thee renounce his friendship, there must be some allowance made to the infirmities of men, and if thou hast occasion to pardon him somewhat to day, perhaps thou mayest give him opportunity to requite thee to morrow; therefore nothing but unfaithfulness, or incorrigible vice should break this band.

25. The last relation is that between *Masters* and *Servants*, both which owe duty to each other: That of the *Servant* is first obedience to all lawful commands; this is expressly required by the Apostle *Ephes* 6. 6. *Servants obey in all things your Masters, &c.* And this obedience must not be a grumbling and unwilling one, but ready and cheerful, as he there proceeds to exhort, ver. 7. *with good will doing service*; and to help them herein, they are to consider, that it is to the Lord, and not unto men; God has commanded servants thus to obey their Masters; and therefore the obedience they pay is to God, which may well make them do it cheerfully, how harsh or unworthy soever the Master be, especially if what the Apostle farther urgeth, ver. 8. be considered *that there is a reward to be expected from God for it.*

26. The second duty of the *Servant* is *faithfulness*, and that may be of two sorts; one as opposed to eye-service, the other to purloyn- ing or defrauding. The first part of faithfulness is the doing of all true service to his Master, not onely when his eye is over him, and he expects punishment for the omission, but at all times, even when his Master is not likely to discern his failing; and that servant that doth not make conscience of this, is far from being a faithful servant; this *eye-service* being by the Apostle set opposite to that *singleness of heart*, which he requires of servants, *Eph.* 6. 5. The second sort of *faithfulness* consists in

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Servants owe to their Masters obedience.

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the honest managery of all things intrusted to him by his Master, the not *wasting* his goods (as the *unjust steward* was accued to have done, *Lu. 16.*) whether by careless embezelling of them, or by converting any of them to his own use without the allowance of his Master. This latter is that *purloining*, of which the Apostle warns servants, *Tit. 2. 10.* And is indeed no better then arrant theft; of this kinde are all those wayes, that the servant hath of gaining to himself, by the loss and damage of his Master, as the being bribed to make ill bargains for him, and many the like: Nay, indeed this sort of unfaithfulness is worse then common theft, by how much there is a greater trust reposed, the betraying whereof adds to the crime. As for the *other* sort of unfaithfulness, that of *wasting*, though without gain to themselves, it differs not much in effect from this, the Master may lose as much by the one as by the other, and then what odds is it to him, whether he be robb'd by the covetousness or negligence of his servant? and it is still the same breach of trust with the former; for every Master is supposed to intrust his affaires as well to the care as the honesty of his servant: for 'twould be little advantage to the Master to be secured that his servant would not himself cheat him, whilst in the mean time he would by his carelessness give opportunity to others to do it; therefore he that does not carfully look to his Masters profit, deceives his trust, as well as he that unjustly provides for his own.

27. A *third* duty of a servant is patience and meekness under the *reproofs* of his Master, *not answering again*, as the Apostle exhorts, *Tit. 2. 9.* That is, not making such surly and rude replies, as may encrease the Masters displeasure: A thing too frequent among servants, even in the justest reprehensions; whereas *S. Peter* directs them patiently to suffer even the most undeserved correction, even when they *do well and suffer for it*, *1 Pet. 2. 20.* But the patient suffering of rebuke is not all that is required of servants in this matter, they must also mend the fault they are rebuked for, and not think they have done enough, when they have (though never so dutifully) given the Master the hearing.

28. A *fourth* duty of a servant is *diligence*: he must constantly attend to all those things, which are the duties of his place, and not give himself to idleness and sloth, nor yet to company-keeping, gaming, or any other disorderly course, which may take him off from his Masters business. All these are necessary duties of a servant, which they are carefully and conscientiously to perform, not so much to escape the Masters anger as Gods, who will certainly call every one of them to an account, how they have behaved themselves towards their earthly Masters.

29. Now on the other side, there are some things also owing from the *Masters* to their *servants*: As *first* the *Master* is bound to be *just* to them, in performing those conditions,

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*Submission
to rebuke.*

Diligence.

*Masters owe
to their Ser-
vants Ju-
stice.*

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Admonition

on which they were hired, such are commonly the giving them food and wages, and that Master that withholds these, is an oppressour.

30. *Secondly*, the Master is to *admonish* and reprove the *servant* in case of fault, and that not onely in faults against them; wherein few *Masters* are backward, but also and more especially in faults against God, whereat every Master ought to be more troubled then at those which tend only to his own loss, or inconvenience; the dishonour of God, and the hazard of the meanest mans soul, being infinitely more worthy our disquiet, then any thing of the other kinde can be. And therefore when masters are presently on fire for any little negligence or fault of a servant towards themselves, and yet can without trouble see them run into the greatest sins against God, 'tis a signe they consider their own concernments too much, and Gods glory and their servants souls too little. This is too commonly the temper of Masters, they are generally careless how their servants behave themselves towards God, how disordered and prophane their families are, and therefore never bestow any exhortation, or admonition, to perswade them to vertue, or draw them from vice; such Masters forget that they must one day give an account how they have governed their families. It is certainly the duty of every Ruler to endeavour to advance piety and godliness among all those that are under his charge, and that as well in this lesser dominion of a family

ly, as in the greater of a Realm or Nation. Of this *David* was so careful, that we see he professes, *Psalms 101.7. That no deceitful person should dwell in his house, that he that told lies should not tarry in his sight*; so much he thought himself bound to provide, that his family might be a kinde of Church, an Assembly of godly upright persons: and if all Masters would endeavour to have theirs so, they would besides the eternal reward of it hereafter, finde a present benefit by it, their worldly business would thrive much the better; for if their servants were brought to make conscience of their wayes, they would then not dare either to be negligent or false.

31. But as it is the duty of *Masters* to admonish and reprove their servants, so they must also look to do it in a *due manner*, that is, so as may be most likely to do good; not in passion and rage, which can never work the servant to any thing but the despising or hating him; but with such sober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kinde desire of his amendment (and not a willingness to wreck his own rage) which makes the Master thus to rebuke him.

32. A *third* duty of the Master is to set *good* *Good example* of honesty and godliness to his servants, without which 'tis not all the exhortations, or reproofs he can use, will ever do good; or else he pulls down more with his *example*, then 'tis possible for him to build with

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the other, and 'tis madness for a drunken, or profane Master to expect a sober and godly family.

Means of
Instruction.

33. *Fourthly*, the *Master* is to provide that his servants may not want means of being instructed in their duty, as also that they may daily have constant times of worshipping God publicly by having prayers in the family: but of this I have spoken before under the head of Prayer, and therefore shall here say no more of it.

Moderation
in Command

34. *Fifthly*, The *Master* in all affaires of his own, is to give reasonable and moderate commands, not laying greater burdens on his servants then they are able to bear, particularly not requiring so much work, that they shall have no time to bestow on their souls; as on the other side he is not to permit them to live so idly as may make them either useless to him, or may betray themselves to any ill.

Encourage-
ment in
well-doing.

35. *Sixthly*, The *Master* is to give his servants encouragement in well-doing, by using them with that bounty and kindness which their faithfulness and diligence and piety deserves: and finally in all his dealing with them, he is to remember that himself hath, as the Apostle saith, *Ephes. 6. 9. A Master in Heaven*, to whom he must give an account of the usage of his meanest servant on earth. Thus have I briefly run through those several relations, to which we owe particular Duty, and so have done with that first branch of Duty to our neighbours; that of Justice.

PAR:

PARTITION XVI.

*Other Branches of our Duty to our
Neighbour. Of Charity to mens
Souls, Bodies, Goods and Credit.*

THE *second branch of Duty to our Neighbours is Charity, or Love.* This *Charity.* is the great Gospel-duty so often enjoined us by Christ; the *New Commandment*, as himself calls it, *John 13.34. That ye love one another*, and this is again repeated twice in one Chapter, *John 15.12.17.* and the first Epistle of *S. John* is almost wholly spent in the perswasion to this one duty, by which we may see it is no matter of indifference, but most strictly required of all that profess Christ. Indeed himself has given it as the badge and livery of his Disciples *John 13.35. By this shall all men know that ye are my Disciples, if ye have love one to another.*

This *Charity* may be considered two ways; *In the Affections.* first, in respect of the *Affections*; secondly, of the *Actions.* Charity in the *affections* is a sincere kindnesse, which disposes us to wish all good to others, and that in all their capacities, in the same manner that justice obliges us to wish no hurt to any man, in respect either of his Soul, his Body, his Goods, or his Credit.

SUNDAY. Credit, so this first part of Charity bindes us to wish all good to them in all these.

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To mens
Souls.

And *first* for the *Soul*. If we have any the least spark of Charity, we cannot but wish all good to mens *Souls*; those precious things which Christ thought worth the ransoming with his own blood, may surely well challenge our kindness, and good wishes; and therefore if we do not thus love one another, we are far from obeying that Command of loving, as he hath loved; for 'twas the *Souls* of men which he loved so tenderly, and both did and suffered so much for. Of this love of his to *Souls* there are two great and special effects: the *first*, the purifying them here by his grace, the *second*, the making them everlastingly happy in his glory; and both these we are so far to copy out in our kindness, as to be earnestly desirous that all men should arrive at that purity and holiness here, which may make them capable of eternal happiness hereafter. It were to be hoped, that none that himself *carried a Soul about him*, could be so cruel to that of another mans, as not sincerely to wish this, did not experience shew us there are some persons, whose malice is so divelish, as to reach even to the direct contrary; the wishing not onely the sin, but the damnation of others. Thus may you have some, who, in any injury or oppression they suffer, make it their only comfort, that their enemies will *damn* themselves by it; when alas! that should to a Christian be much more

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more terrible, then any suffering they could bring upon him. He that is of this temper, is a disciple of Satan, not of Christ, it being directly contrary to the whole scope of that grand Christian precept, of *loving our neighbours as our selves*. For it is sure, no man that believes there is such a thing as *damnation*, wishes it to himself; be he never so fond of the wayes that lead to it, yet he wishes that may not be his journeyes end; and therefore by that rule of Charity should as much dread it for his Neighbour.

Secondly, We are to wish all good to the *Bodies* of men, all health and welfare; we are generally tender enough of our own bodies, dread the least pain or ill, that can befall them: Now *Charity*, by vertue of the fore-mentioned precept, extends this tenderness to all others, and what ever we apprehend as grievous to our selves, we must be unwilling should befall another. The like is to be said of the other two, goods and credit, that as we wish our own thriving and reputation, so we should likewise that of others, or else we can never be said to *love our neighbour as our selves*.

*To their
Bodies,
Goods and
Credit.*

This *Charity* of the *affections*, if it be sincere, will certainly have *these* several effects, which are so inseparable from it, that they are often in Scripture accounted as parts of the duty, and so most strictly required of us; *First*, it will keep the minde in a peaceable and meek temper towards others, so far from seeking

*Effects of
this Charity.*

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seeking occasions of contentions, that no provocation shall draw us to it; for where we have kindness we shall be unapt to quarrel, it being one of the special qualities of Charity, that it is *not easily provoked*, 1 Cor. 13. 5. And therefore whoever is unpeaceable, shews his heart is destitute of this *Charity*. *Secondly*, it will breed compassion towards all the *miseries* of others; every mis-hap that befalls where we wish well, is a kinde of defeat and disaster to our selves; and therefore if we wish well to all, we shall be thus concerned in the calamities of all, have a real grief and sorrow to see any in misery, and that according to the proportion of the suffering. *Thirdly*, it will give us joy in the prosperities of others: *Solomon* observes, *Prov.* 13. 19. That *the desire accomplished is sweet to the Soul*; and then whoever has this real desire of his neighbours welfare, his desire is accomplished in their prosperity, and therefore he cannot but have contentment and satisfaction in it. Both these are together commanded by *St. Paul*, *Rom.* 12. 12. *Rejoyce with them that rejoyce, weep with them that weep*. *Fourthly*, it will excite and stir up our prayers for others: we are of our selves impotent, feeble creatures, unable to bestow blessings, where we most wish them; therefore if we do indeed desire the good of others, we must seek it on their behalf from him, whence every good and perfect gift cometh, *1 Jam.* 1. 17. This is so necessary a part of Charity, that without it our kindness is but an

unsigni

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unsignificant thing, a kinde of empty complement. For how can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes by forming them into prayers which will otherwise be vain and fruitless? The Apostle thought not fit to leave men to their bare wishes, but exhorts that supplications, prayers and giving of thanks *be made for all men*, 1 Tim. 2. 4. which precept all that have this true charity of the heart, will readily conform to. These severals are so naturally the fruits of this Charity, that it is a deceit for any man to perswade himself he hath it, who cannot produce these fruits to evidence it by.

But there is yet a farther excellency of this grace; it guards the minde, and secures it from several great and dangerous vices; as first from *Envie*; this is by the Apostle taught us to be the property of Charity, 1 Cor. 13. 4. *Charity envieth not*; and indeed common reason may confirm this to us, for *Envie* is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which we shewed before was the effect of love; so that if love bear sway in the heart, 'twill certainly chase out *Envie*. How vainly then do those pretend to this vertue, that are still grudging, and repining at every good hap of others!

Secondly, It keeps down *Pride* and *Haughti- Prid.*
ness. This is also taught us by the Apostle in the forementioned place, *Charity vaunt-*
eth

*It casts out
Envy.*

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eth not it self, is not puffed up; and accordingly we finde, that where this vertue of love is commanded, there humility is joyned with it. Thus it is, Col. 3. 12. Put on therefore bowels of Mercies, Kindness, Humbleness of minde, and Romans 12. 10. Be kindly affectioned one towards another with brotherly love, in honour preferring one another, where you see how close an attendant Humility is of love. Indeed it naturally flows from it, for love alwayes sets a price and value upon the thing beloved, makes us esteem and prize it; thus we too constantly find it in self-love, it makes us think highly of our selves, that we are much more excellent then other men. Now if love thus plac'd on our selves beget pride, let us but divert the course, and turn this love on our brethren, and it will as surely beget humility for then we should see and value those gifts and excellencies of theirs, which now our pride or our hatred makes us to over-look and neglect, and not think it reasonable either to despise them, or vaunt and magnifie our selves upon such a comparison; we should certainly finde cause to put the Apostles exhortation in practise, Phil. 2. 4. That we should esteem others better then our selves. Whoever therefore is so haughty a temper, as to vilifie and disdain others, may conclude, he hath not this charity rooted in his heart.

Censorious-
ness.

Thirdly, It casts out censoriousness and rash judging; Charity, as the Apostle saith, 1 Cor. 13. 5. Thinketh no evil, is not apt to entertain

all conceits of others, but on the contrary as it follows, ver. 7: *Believeth all things, hopeth all things*; that is, it is forward to believe and hope the best of all men; and surely our own experience tells us the same, for where we love we are usually unapt to discern faults, be they never so gross (witness the great blindness we generally have towards our own) and therefore shall certainly not be likely to create them, where they are not, or to aggravate them beyond their true size and degree: And then to what shall we impute those unmerciful censures and rash judgements of others, so frequent among men, but to the want of this Charity?

Fourthly, It casts out *Dissembling* and feigned *Dissembling*. kindness; where this true and real love is, that false and counterfeit one flies from before it, and this is the love we are commended to have, such as *is without dissimulation, Rom. 12. 9*. Indeed where this is rooted in the heart, there can be no possible use of dissimulation: because this is in truth all that the false one would seem to be, and so is as far beyond it as Nature is beyond Art; nay indeed, as a divine vertue is beyond a foul sin; for such is that hypocritical kindness; and yet 'tis to be feared, that does too generally usurp the place of this real charity; the effects of it are too visible among us, there being nothing more common then to see men make large professions to those who as soon as their backs are turned they either deride or mischief.

Fifthly,

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Self-seeking.

Fifthly, It casts out all mercinariness, and *self-seeking*, 'tis of so noble and generous a temper, that it despises all projectings for gain or advantage, *Love seeketh not her own*, 1 Cor. 13. 5. And therefore that huckstering kinde of love so much used in the world, which places it self only there, where it may fetch in benefit, is very far from this charity.

Revenge.

Lastly, It turns out of the heart all malice and desire of *Revenge*, which is so utterly contrary to it, that it is impossible they should both dwell in the same breast; 'tis the property of love to *bear all things*, 1 Cor. 13. 7. to endure the greatest injuries, without thought of making any other return to them then prayers and blessings, and therefore the malicious revengeful person, is of all others the greatest stranger to this charity.

This charity
so be extended
even to
enemies.

'Tis true, if this vertue were to be exercised but towards some sort of persons, it might consist with malice to others, it being possible for a man that bitterly hates one to love another; but we are to take notice that this Charity must not be so confined, but must extend and stretch it self to all men in the world, particularly to *Enemies*, or else it is not that divine charity commended to us by Christ. The loving of friends and benefactors is so low a pitch that the very Publicans and sinners, the worst sort of men, were able to attain to it, *Matth. 5. 46*. And therefore 'tis not counted rewardable in a Disciple of Christ; no, he expects we should soar higher, and therefore hath set us the

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more spiritual and excellent precept of loving
 of enemies, *Matth. 5. 44. I say unto you, love*
your enemies, bless them that curse you, and
pray for them which despitefully use you, and
persecute you; and whosoever does not thus,
will never be owned by him for a Disciple.
 We are therefore to conclude, that all which
 hath been said concerning this *Charity* of the
Affections, must be understood to belong as
 well to our spitefullest enemy, as our most ob-
 liging friend. But because this is a duty to
 which the froward nature of man is apt to ob-
 ject much, 'twill not be amiss to insist a little
 on some considerations which may enforce it
 on us.

And first, consider what hath been already
 toucht on, that it is the *Command* of Christ,
 both in the Text above mentioned, and mul-
 titudes of others, there being scarce any pre-
 cept so often repeated in the New Testa-
 ment, as this of loving and forgiving of our
 enemies. Thus *Ephes. 4. 32. Be ye kinde one to*
another, tender-hearted, forgiving one another;
 And again, *Col. 3. 13. Forbearing one another,*
and forgiving one another, if any man have a
quarrel against any, even as Christ forgave you,
also do ye. So also *1 Pet. 3. 9. Not ren-*
dering evil for evil, nor railing for railing, but
contrarywise Blessing. A whole Volumn of
 texts might be brought to this purpose, but
 these are certainly enough to convince any
 man, that this is strictly required of us by
 Christ, and indeed I think, there are few that

Motives
thereunto.
Command of
Christ.

SUNDAY. ever heard of the Gospel, but know it is so

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The more prodigiously strange is it, that men that call themselves Christians, should give no degree of obedience to it, nay not onely so, but even publickly avow, and profess the contrary, as we daily see they do, it being ordinary to have men resolve, and declare that they will not forgive such, or such a man, and no consideration of Christs command can at all move them from their purpose. Certainly these men understand not what is meant by the very word *Christian*, which signifies a servant, and Disciple of Christ, and this Charity is the very badge of the one, and lesson of the other: and therefore 'tis the greatest absurdity, and contradiction, to profess themselves Christians, and yet at the same time to resist this so expresse Command of the Christ, whom they own as their Master.

I be a Master, saith God, *Where is my fear* Mal. 1. 6. Obedience and reverence are so much the duties of servants, that no man is thought to look on him as a Master, to whom he payes them not. *Why call ye me Lord, Lord, and do not the things that I say?* Saith Christ Luke, 6. 46. The whole world is divided into two great Families, *Christs* and *Satans*, and the obedience each mans payes, signifies to which of these Masters he belongs; if he obeys *Christ*, to *Christ*; if *Satan*, to *Satan*. Now this sin of malice and revenge is so much the dictate of that wicked spirit, that there is no thing can be a more direct obeying of him

is the taking *his livery* on our backs, the proclamation whose servants we are. What ridiculous impudence is it then, for men that have thus entred themselves of Satans Family; to pretend to be the servants of Christ? Let such know assuredly, that they shall not be *owned* by him, but at the great day of accompt, be turned over to their proper Master, to receive their wages in fire and brimstone.

A *second* consideration is the example of *Example of God*: this is an argument Christ himself *God*. thought fit to use, to impress this dutie on us, as you may see *Luk. 6. 35, 36*. Where after having given the Command of *Loving Enemies*, he encourages to the practice of it, by telling, that it is that which will make us the *Children of the Highest* (that is, 'twill give us a likenesse and resemblance to him; as children have to their Parents) *for he is kind to the unthankful and the evil; And to the same purpose, you may read Mat. 5. 45. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust; And sure this is a most forcible consideration to excite us to this duty. God we know is the fountain of perfection, and the being like to him, is the summe of all we can wish for; and though it was Lucifer's fall, his ambition to be like the most high, yet had the likenesse he affected been onely that of Holyness and goodness, he might still have been an Angel of light: This desire of imitating our Heavenly Father is the especial mark of a*

SUNDAY. child of his. Now this kindness and goodness
XVI. to enemies is most eminently remarkable in God, and that not onely in respect of the temporal mercies, which he indifferently bestows on all, his *sun and rain on the unjust*, as in the text forementioned, but chiefly in his spiritual Mercies; We are all by our wicked works *Col. 1. 21. Enemies to him*, and the mischief of that enmity would have fallen wholly upon our selves, God had no motive besides that of his pity to us, to wish a reconciliation, yet so far was he from returning our enmity, when he might have revenged himself to our eternal ruine, that he designs and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindness, but the means he used for effecting this, is yet far beyond it. He *sent his own Son* from Heaven to work it, and that not only by perswasions, but sufferings also; so much did he prize us miserable creatures, that he thought us not too dear bought with the blood of his Son. The like example of mercy and patience we have in *Christ both laying down his life for us Enemies*, and also in that meek manner of doing it, which we finde excellently set forth by the Apostle, *1 Pet. 2. 22, 23, 24.* and commended to our imitation. Now surely when all this is considered, we may well make *S. Johns* inference, *Beloved, if God so loved us, we ought also to love one another, 1 John 4. 11.* How shameful a thing is it for us to retain displeasure

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asures against our brethren, when God thus lays SUNDAY.
by his towards us, and that when we have so XVI.
highly provoked him?

This directs to a *third consideration*, the *The disproportion between our offences against God, and mens against us.*
comparing our sins *against God*, with the offences of our brethren *against us*, which we no sooner shall come to do, but there will appear a vast difference between them, and that in several respects; For *first* there is the *Majesty* of the person, against whom we sin, which exceedingly encreases the guilt, whereas between man and man, there cannot be so great a distance, for though some men are by God advanced to such eminency of dignity as may make an injury offered to them the greater, yet still they are but men of the same nature with us, whereas he is *God blessed for ever*; *Secondly*, there is his *soveraignty* and power, which is original in God, for we are his creatures, we have received our whole being from him, and therefore are in the deepest manner bound to perfect obedience, whereas all the soveraignty that one man can possibly have over another, is but imparted to them by God, and for the most part there is none of this neither in the case, quarrels being most usual among equals. *Thirdly*, there is his *infinite bounty* and goodness to us, all that ever we enjoy, whether in relation to this life or a better, being wholly his free gift, and so there is the foulest ingratitude added to our other crimes; in which respect also 'tis impossible for one man to offend against another in such a degree,

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for though one may be (and too many are) guilty of unthankfulness towards men, yet because the greatest benefits that man can bestow, are infinitely short of those which God doth, the ingratitude cannot be nere so great as towards God it is. *Lastly*, there is the *greatness* and multitude of our *sins* against God; which do infinitely exceed all that the most injurious man can do against us; for we all sin much oftner and more heinously against him, then any man, be he never so malicious, can finde opportunities of injuring his brethren. This inequality and disproportion our Saviour intimates in the *parable*, Mat. 18. where our offences against God are noted by the *ten thousand talents*, whereas our brethrens against us are described by the *hundred pence*; a talent hugely out-weighes a penny, and ten thousand out-numbers a hundred, yet so and much more does the weight and number of our sins exceed all the offences of others against us: Much more might be said to shew the vast inequality between the faults which God forgives us, and those we can possibly have to forgive our brethren: But this I suppose may suffice to silence all the *objections* of cruel and revengeful persons, against this kindness to *enemies*. They are apt to look upon it as an absurd and *unreasonable* thing, but since God himself acts it in so much a higher degree, who can without blasphemy say 'tis unreasonable? If this, or any other spiritual duty appear so to us, we may learn the reason from the Apostle, 1 Cor. 2. 14.

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The carnal man receiveth not the things of the Spirit of God, for they are foolishness unto him; 'tis the carnality and fleshliness of our hearts, that makes it seem so, and therefore instead of disputing against the duty, let us purge our hearts of that, and then we shall finde that true which the spiritual Wisdom affirms of her Doctrines, Prov. 8 9. They are all plain to him that understandeth, and right to them that finde knowledge.

Nay, this loving of enemies is not onely a *Pleasant* reasonable, but a *pleasant* duty, and that I propose as a fourth consideration; there is a great deal of sweetness and delight to be found in it; of this I confess none can so well judge as those that have practised it, the nature even of earthly pleasures being such, that 'tis the injoyment only that can make a man truly know them: No man can so describe the taste of any delicious thing to another, as that by it he shall know the relish of it, he must first actually taste of it; and sure 'tis more so in spiritual pleasures, and therefore he that would fully know the sweetness and pleasantness of this duty, let him set to the practice, and then his own experience will be the best informer: But in the mean time, how very unjust, yea, and foolish is it, to pronounce ill of it before tryal: for men to say this is irksome and intolerable, who never so much as once offered to try whether indeed it were so or no? Yet by this very means an ill opinion is brought up of this most delightful duty, and passes currant among men,

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whereas in all justice the testimonie of it should be taken only from those who have tried it, and they would certainly give another account of it.

But though the full knowledge hereof be to be had only by this nearer acquaintance, yet methinks even those who look at it but at a distance may discern somewhat of *amiableness* in it, if no other way, yet at least by *comparing* it with the uneasiness of its contrarie: Malice and Revenge are the most restless, tormenting passions that can possess the minde of a man, they keep men in perpetual studie and care how to effect their mischievous purposes, it disturbs their very sleep, as *Solomon* observes *Prov. 4. 16. They sleep not except they have done mischief, and their sleep is taken away, except they cause some to fall*: Yea, it imbitters all the good things they enjoy, so that they have no taste or relish of them; a remarkable example of this we have in *Haman*, who though he abounded in all the greatness and felicitie of the world, yet the malice he had to a poor despicable man *Mordecai*, kept him from *tasting contentment in all this*, as you may see *Ester 5.* where after he had related to his friends all his prosperities, ver. 11. he concludes thus, ver. 12. *Yet all this availeth me nothing so long as I see Mordecai the Jew sitting in the Kings gate.* On the other side, the peaceable spirit, that can quietly pass by all injuries and affronts, enjoys a continual calm and is above the malice of his enemies, for let

them do what they can, they cannot rob him of his quiet, he is firm as a *rock*, which no storms or winds can move, when the furious and revengeful man is like a *wave*, which the least blast tosses and tumbles from its place. But besides this inward disquiet of revengeful men, they often bring many outward calamities upon themselves, they exasperate their enemies, and provoke them to do them greater mischiefs, nay oftentimes they willingly run themselves upon the greatest miseries in pursuit of their revenge, to which 'tis ordinarie to see men sacrifice *Goods, Ease, Credit, Life*, nay *Soul* it self, not caring what they suffer themselves so they may spite their enemy; so strangely does this wretched humour besot and blind men. On the contrary, the *meek* person he often melts his adversary, pacifies his anger; *a soft answer turns away wrath*, saith *Solomon, Prov. 15. 1.* And sure there is nothing can tend more to that end; but if it do happen that his enemy be so inhumane, that he misse of doing that, yet he is still a gainer by all he can suffer. For *first*, he gains an opportunity of exercising that most Christian grace of charity and forgiveness; and so at once of obeying the command, and imitating the example of his Saviour, which is to a true Christian spirit a most valuable advantage; and then *secondly*, he gains an accession and increase to his reward hereafter. And if it be *Objected*, that that is not to be reckoned in to the present pleasure of the duty: I answer that the

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*If we for-
give not,
God will
not forgive
us.*

expectation and belief of it is, and that alone is a delight infinitely more ravishing then the present enjoyment of all sensual pleasure can be.

The *fourth* consideration is, the *Danger* of not performing this *Duty*; of which I might reckon up divers, but I shall insist only on that great one, which contains in it all the rest, and that is the *forfeiting of our own pardons* from God, the having our sins against him kept still on his score, and not *forgiven*. This is a consideration, that methinks should affright us into good nature; if it do not, our malice is greater to our selves then to our enemies. For alas! what hurt is it possible for thee to do to another, which can bear any comparison with that thou doest thy self, in losing the pardon of thy sins? Which is so unspeakable a mischief, that the *Devil* himself with all his malice cannot wish a greater; 'tis all he aims at, *first*, that we may sin, and then that those sins may never be pardoned, for then he knowes he has us sure enough; Hell, and damnation being certainly the portion of every unpardoned sinner, besides all other effects of Gods wrath in this life; consider this, and then tell me what thou hast got by the highest revenge thou ever actedst upon another. 'Tis a *Diabolish* phrase in the mouth of men, *that revenge is sweet*: but is it possible there can be (even to the most distemperate palate) any such sweetness in it, as may recompense that everlasting *bitterness* that attends it?

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'Tis certain, no man in his wits can upon sober judging, imagine there is. But alas! we give not our selves time to weigh things, but suffer our selves to be hurried away with the heat of an angry humour, never *considering* how dear we must pay for it: like the silly *Bee*, that in anger leaves at once her sting and her life behind her, the sting may perhaps give some short pain to the flesh it sticks in, but yet there is none but discerns the *Bee* has the worst of it, that pays her life for so poor a revenge; so it is in the greatest act of our malice, we may perhaps leave our stings in others, put them to some present trouble, but that compared with the hurt redounds to our selves by it, is no more then that inconsiderable pain is to death; Nay not so much, because the mischiefs that we bring upon our selves are eternal, to which no finite thing can bear any proportion. *Remember* then, whensoever thou art contriving and plotting a *revenge*, that thou quite mistakest the mark; thou thinkest to hit the enemy, and alas! thou woundest thy self to death. And let no man speak peace to himself, or think that these are vain terrors, and that he may obtain pardon from God, though he give none to his brethren. For he that is truth it self has assured us the contrary, *Mat. 6. 15. If ye forgive not men their trespasses, neither will your Father forgive your trespasses.* And least we should forget the necessity of this duty, he has inserted it in our dayly Prayers, where we make it the condition, on which we

beg

SUNDAY. beg pardon from God; *Forgive us our trespasses, as we forgive them that trespass against us.* What a heavy curse then does every revengeful person lay upon himself, when he sayes this Prayer? he does in effect beg God not to forgive him; and 'tis too sure that part of his prayer will be heard, he shall be forgiven just as he forgives, that is, not at all. This is yet farther set out to us in the Parable of the Lord and the Servant. *Matth. 18.* the servant had obtained of his Lord the forgiveness of a vast debt, *ten thousand talents*, yet was so cruel to his fellow servant, as to exact a poor trifling sum of an *hundred pence*, upon which his Lord recalls his former forgiveness, and charges him again with the whole debt, and this *Christ* applies to our present purpose, *ver. 35* *So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every man his brother their trespasses.* One such act of uncharitableness is able to forfeit us the pardon God hath granted us, and then all our sins return again upon us, and sink us to utter ruine. I suppose it needless to heap up more testimonies of Scripture for the truth of this; these are so clear, as may surely serve to perswade any man, that acknowledges Scripture, of the great and fearful danger of this sin of uncharitableness. *The Lord possess all our hearts with such a just sense of it as may make us avoid it.*

Gratitude
to God.

The last consideration I shall mention, is that of *Gratitude*. God has shewed wonderful mercies to us, *Christ* has suffered heavy things

to bring us into a capacity of that mercy and pardon from God: And shall we not then think our selves obliged to some returns of thankfulness? If we will take the *Apostles* judgment, he tells us, 2 Cor. 5. 15. *That since Christ died for us all, 'tis but reasonable that we should not henceforth live unto our selves, but unto him that died for us.* Indeed were every moment of our life consecrated to his immediate Service, 'twere no more then common gratitude requires, and far less then such inestimable benefits deserve; what a shameful unthankfulness is it then to deny him such a poor satisfaction as this, the forgiving our brethren? Suppose a man that were ransomed either from death or slavery, by the bounty and sufferings of another, should upon his release be charged by him that so freed him in return of that kindness of his, to forgive some slight debt, which was owing him by some *third* person, would you not think him the unthankfullest wretch in the world, that should refuse this so great a *benefactor*? Yet such a wretch and much worse is every revengeful person: Christ hath bought us out of eternal slavery, and that not with *corruptible things, as silver and gold.* 1 Pet. 1. 8. *But with his own most precious blood,* and hath earnestly recommended to us the love of our brethren, and that with the most moving arguments, drawn from the greatness of his love to us; and if we shall obstinately refuse him in so just, so moderate a demand, how unspeakable a vileness is it? And yet this we do down right, if we keep any malice or grudge

SUNDAY. to any person whatsoever. Nay farther, this is
XVI. not barely an unthankfulness, but there is also
 joyned with it a horrible contempt and despising of him. This *Peace* and unity of brethren was a thing so much prized and valued by him, that when he was to leave the World, he thought it the most precious thing he could bequeath, and therefore left it by way of legacy to his Disciples, *Joh. 14.27. Peace I leave with you;* we use to set a great value on the slightest bequests of our dead friends, to be exceeding careful not to lose them, and therefore if we wilfully bangle away this so precious a Legacie of Christ, 'tis a plain signe we want that Love and esteem of him, which we have of our earthly friends, and that we despise him as well as his Legacy. The great prevailing of this sin of uncharitableness has made me stand thus long on these considerations, for the subduing it. *God grant they may make such impression on the Reader as may be available to that purpose.*

I shall add only this one advice, that these or whatsoever other remedies against this sin must be used *timely*: 'tis oftentimes the frustrating of *bodily* medicines, the applying them too late, and 'tis much sorer so in *spiritual*, therefore if it be possible, let these and the like considerations be so constantly and habitually fixt in thy heart, that they may frame it to such meekness as may prevent all risings of rancour or revenge in thee, for it is much better they should serve as armour to prevent, then as bal-

*The first
 rising of
 rancour to
 be suppress*

some

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some to cure the wound. But if this passion be not yet so subdued in thee, but that there will be some stirrings of it, yet then be sure to take it at the very first rise, and let not thy fancy chew, as it were, upon the injury by often rolling it in thy mind, but remember betimes the foregoing considerations, and withal, that this is a time and season of tryal to thee wherein thou mayest shew thou hast profited in Christs School, there now being an opportunity offered thee either of obeying and pleasing God, by passing by this offence of thy brother, or else of obeying and pleasing Satan, that lover of discord, by nourishing hatred against him. Remember this, I say, *betimes*, before thou be enflamed, for if this fire be thoroughly kindled, it will cast such a smoak, as will blind thy reason, and make thee unfit to judge even in this so very plain *case*, Whether it be better by obeying God, to purchase to thy self eternal blis; or by obeying Satan, eternal torments. Whereas, if thou put the *question* to thy self before this commotion, and disturbance of minde, 'tis impossible but thy understanding must pronounce for God; And then unless thou wilt be so perverse that thou wilt deliberately choose death, thou wilt surely practice according to that sentence of thy understanding; I shall add no more on this *first* part of Charity, that of the *Affections*.

I proceed now to that of the *Actions*; *Charity in the Actions*
And this indeed is it, wherby the former must

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must be approved, we may pretend great charitie within, but if none break forth in the Actions, we may say of that Love, as Saint James does of the *Faith* he speaks of, *that it is dead*, Jam. 2. 20. It is the loving in Deed, that must *approve our hearts before God*, 1 John 3. 18. Now this love in the Actions may likewise fitly be distributed, as the former was, in relation to the four distinct capacities of our brethren, their *Souls*, their *Bodies*, their *Goods*, and *Credit*.

*Towards the
mind of our
Neighbour.*

The *Soul* I formerly told you may be considered either in a Natural or Spiritual sense, and in both of them Charitie binds us to do all the good we can. As the *Soul* signifies the *Mind* of a man, so we are to endeavour the comfort and refreshment of our brethren, desire to give them all true cause of joy and cheerfulness, especially when we see any under any sadness or heaviness, then to bring out all the cordials we can procure, that is, to labour by all Christian and fit means to chear the troubled spirits of our brethren, to *comfort them that are in any heaviness*, as the Apostle speaks, 2 Cor. 1. 4.

His Soul.

But the *Soul* in the spiritual sense is yet of greater concernment, and the securing of that is a matter of much greater moment, then the refreshing of the *mind* onely, in as much as the eternal sorrows and sadnesses of Hell exceed the deepest sorrows of this life; and therefore though we must not omit the former, yet on this we are to employ our most

zealous

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zealous charities; wherein we are not to content our selves with a bare wishing well to the Souls of our brethren, this alone is a sluggish sort of kindness; unworthy of those who are to imitate the great Redeemer of Souls, who did and suffered so much in that purchase: No, we must add also our endeavour to make them what we wish them, to this purpose it were very reasonable to propound to our selves in all our conversings with others, that one great designe of doing some good to their souls. If this purpose were fixt in our mindes, we should then discern perhaps many opportunities, which now we overlook, of doing something towards it. The brutish *ignorance* of one would call upon thee to endeavour his instruction; the *open sin* of another, to reprehend and admonish him; the faint and *weak* vertue of another, to confirm and encourage him. Every *spiritual want* of thy brother may give thee some occasion of exercising some part of this Charity, or if the circumstances be such, that upon sober judging, thou think it vain to attempt any thing thy self, as if either thy meanness, or thy unacquaintednesse, or any the like impediment be like to render thy exhortations fruitless, yet if thou art industrious in thy Charity, thou mayest probably finde out some other instrument, by whom to do it more successfully. There cannot be a *nobler* study then how to benefit mens Souls, and therefore where the direct means are improper, 'tis fit we

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we should whet our wits for attaining of others. Indeed 'tis a shame, we should not as industriously contrive for this great spiritual concernment of others, as we do for every worldly trifling interest of our own; yet in them we are unwearied, and try one means after another, till we compass our end. But if after all our serious endeavours, the obstinacy of men do not suffer us, or themselves rather, to reap any fruit from them, if all our wooings and intreatings of men to have mercy on their own Souls will not work on them, yet be sure to continue still to exhort by thy example; Let thy great care and tenderneſſe of thy own Soul preach to them the value of theirs, and give not over thy compassions to them, but with the Prophet *Jerem. 13. 17. Let thy Soul weep in secret for them;* and with the *Pſalmist, Let rivers of waters run down thy eyes, because they kept not Gods Law. Pſal. 119. 136. Yea with Christ himself, weep over them, who will not know the things that belong to their peace, Luk 19. 42.* And when no importunities with them will work, yet even then cease not to importune God for them, that he will draw them to himself: thus we see *Samuel*, when he could not dissuade the people from that sinful purpose they were upon, yet he professes notwithstanding, that he will not cease praying for them; nay, he lookt on it as so much a duty, that it would be sin for him to omit it, *God forbid, sayes he, that I should sin against*

the

Part 16 *Duty of Charity &c.*

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the Lord in ceasing to pray for you, 1 Sam. 12.
23. Nor shall we need to fear that our prayers will be quite lost, for if they prevail not for those for whom we poure them out, yet however they will return into our *own bosoms*, *psal. 35. 13.* we shall be sure not to miss of the reward of that Charity.

In the *second* place, we are to exercise this *Charity in Active Charity toward the bodies of our Neighbours*; we are not onely to compassionate their paines and miseries, but also to do what we can for their ease and reliefe. The good Samaritan, *Luke 10.* had never been proposed as our pattern, had he not as well helped as pitied the wounded man. 'Tis not good wishes, no nor good words neither that avail in such cases, as *S. James* tells us, *If a brother or sister be naked and destitute of dayly food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give him not those things that are needful for the body, What doth it profit? Jam. 2. 15, 16.* No sure, it profits them nothing in respect of their bodies, and it will profit thee as little in respect of thy Soul, it will never be reckoned to thee as a Charity, This relieving of the *bodily wants* of our brethren, is a thing so strictly required of us, that we finde it set down *Mat. 25.* as the especial thing we shall be tried by at the Last Day, on the omission whereof is grounded that dreadful sentence, *ver. 41. Depart from me ye cursed into everlasting fire, prepared*
Aa for

SUNDAY. *for the Devil and his Angels.* And if it shall now be asked, what are the particular acts of this kind which we are to perform? I think we cannot better inform our selves for the frequent and ordinary ones, then from this Chapter, where are set down these severals, *the giving meat to the hungry, and drink to the thirsty, harbouring the stranger, cloathing the naked, and visiting the sick and imprisoned;* By which *visiting* is meant, not a bare coming to see them, but so coming as to comfort and relieve them; for otherwise it will be but like the *Levite* in the Gospel, *Luke 10.* who came & looked on the wounded man, but did no more, which will never be accepted by God. These are common and ordinary exercises of this charity, for which we cannot want frequent opportunities. But besides these there may sometimes by Gods especial providence fall into our hands, occasions of doing other good offices to the bodies of our neighbours; we may sometimes finde a wounded man with the *Samaritan*, and then 'tis our duty to do as he did; we may sometimes finde an innocent person condemned to death, as *Susanna* was, and then are with *Daniel* to use all possible endeavour for their deliverances: This case *Solomon* seems to refer to, *Prov. 24. 11.* *If thou forbear to deliver him that is drawn unto death, and them that are ready to be slain; if thou sayst, behold we knew it not; doth not he that pondereth the heart consider? And he that keepeth thy soul, doth not he know it? Shall not he render to every man ac-*
cord-

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according to his deeds? We are not lightly to put **SUNDAY.**
off the matter with vain excuses, but to remem- **XVI.**
ber that God, who knows our most secret

thoughts, will severely examine, whether we have willingly omitted the performance of such a charity: sometimes again (nay God knows, often now a dayes) we may see a man that by the course of intemperance is in danger to destroy his health, to shorten his dayes, & then it is a due charity not only to the soul, but to the body also, to endeavour to draw him from it. It is impossible to set down *all* the possible *acts* of this *corporal charity*, because there may sometimes happen such opportunities as none can foresee; we are therefore alwayes to carry about us a serious resolution of doing whatever good of this kind we shall at any time discern occasion for, and then whenever that occasion is offered, we are to look on it as a call, as it were from heaven, to put that resolution in practice. *This* part of charity seems to be so much implanted in our natures, as we are *men*, that we generally account them not onely unchristian, but *inhumane* that are void of it, and therefore I hope there will not need much perswasion to it, since our very nature inclines us; but certainly that very consideration will serve hugely to increase the guilt of those that are wanting in it: For since this command is so agreeable even to flesh and blood, our disobedience to it can proceed from nothing but a stubbornness and resistance against God who gives it.

PARTITION XVII.

Of Charity; Alms-giving, &c. Of Charity in respect of our Neighbours Credit, &c Of Peace-making: Of going to Law: Of Charity to our Enemies, &c.

*Charity in
respect of
the Goods.*

*Towards the
Rich.*

§. I. **T**HE third way of expressing this *Charity* is towards the *Goods* or *Estate* of our Neighbour; we are to endeavour his thriving and prosperity in these outward good things; and to that end, be willing to assist and further him in all honest wayes of improving or preserving them, by any neighbourly and friendly office: Opportunities of this do many times fall out. A man may sometimes by his power or perswasion deliver his neighbours goods out of the hands of a thief or oppressour; sometimes again by his advice and counsel, he may set him in a way of thriving, or turn him from some ruinous course; and many other occasions there may be of doing good turns to another, without any loss or damage to our selves, and then we are to do them, even to our *Rich* neighbours, those that are as wealthy (perhaps much more so)

as our selves ; for though *Charity* do not binde SUNDAY.
us to give to those that want it less then our XVII.

selves, yet whenever we can further their profit, without less'ning our own store, it requires it of us: Nay, if the damage be but light to us in comparison of the advantage to him, it will become us rather to hazard that light damage, then lose him that greater advantage.

2. But towards our *poor* brother, *Charity* tyesh us to much more ; we are there onely to *Towards the poor.*
consider the supplying of his wants, and not to stick at parting with what is our own, to relieve him, but as far as we are able give freely what is necessary to him. This duty of *Almsgiving* is perfectly necessary for the approving our love not onely to men, but even to God himself, as *St. John* tells us, *1 John 3. 17. Who-so hath this worlds goods, and see his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his money so much better, that he will see his poor brother (who is a man, and bears the image of God) suffer all extremities, rather then part with any thing to relieve him : On the other side, the performance of this duty is highly acceptable with God, as well as with men.

3. 'Tis called, *Heb. 13. 16. A sacrifice wherewith God is well pleased*, and again, *Phil. 4. 18, S. Paul* calls their Alms to him, *a Sacrifice acceptable--well-pleasing to God*, and

SUNDAY. the Church hath always look'd on it as such;
XVII. and therefore joyned it with the solemnest part
of worship, the holy Sacrament. But because
even Sacrifices themselves under the Law, were
often made unacceptable by being maimed and
blemished, it will here be necessary to enquire
what are the due qualifications of this Sacri-
fice.

*Motives of
Almes-gi-
ving.*

4. Of *these* there are some that respect the
motive, some the *manner* of our giving. The
motive may be *threefold*, respecting God,
our neighbour and our selves. That which re-
spects God is obedience and thankfulness
to him: he has commanded we should give
alms, and therefore one special end of our do-
ing so, must be the obeying that precept of
his. And it is from his bounty alone that we
receive all our plenty, and this is the proper-
est way of expressing our thankfulness for it;
for as the *Psalmist* saith, *our goods extend not
unto God*, *Psal.* 16.2. That tribute which we
desire to pay out of our estates, we cannot
pay to his person. 'Tis the poor, that are as
it were his Proxy and receivers, and there-
fore whatever we should by way of thank-
fulness give back again unto God, our alms is
the way of doing it: *Secondly*, in respect of
our neighbour, the motive must be a true love
and compassion to him, a tender fellow-feeling
of his wants, and desire of his comfort and
relief: *Thirdly*, in respect of our selves,
the motive is to be the hope of that eternal
reward promised to this performance. This
Christ

Part. 17. Of Alms-giving, &c. 361

Christ points out to us, when he bids us *lay up our treasure in heaven*, *Mat. 6. 20.* And to make us friends of the *Mammon of unrighteousness*, that they may receive us into everlasting habitations, *Luk. 16. 9.* that is, by a charitable dispensing of our temporal goods to the poor, to lay up a stock in heaven, to gain a title to those endless felicities, which God hath promised to the charitable. That is the harvest we must expect of what we sow in these works of mercy, which will be so rich as would abundantly recompence us, though we should, as the Apostle speaks, *1 Cor. 13. 3. Bestow all our goods to feed the poor:* But then we must be sure we make this our sole aime, and not instead of this, propose to our selves the praise of men, as the motive of our charity, for that will rob us of the other; this is expressly told us by Christ, *Mat. 6. They that set their hearts on the credit, they shall gain with men, must take that as their portion, ver. 3. verily I say unto you, they have their reward;* they chose, it seems, rather to have men their Pay-masters, then God, and to them they are turn'd off, that little airy praise they get from them, is all the reward they must expect: *Ye have no reward of my Father which is in heaven,* verse 1. we have therefore need to watch our hearts narrowly, that this desire of vain glory steal not in, and befool us into that miserable exchange of a vain blast of mens breath for those substantial and eternal joyes of heaven.

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Manner of
Alms-giv-
ing.

Cheerfully.

3. In the second place we must take care of our *alms-giving*, in respect of the manner, and in that, *first*, we must give cheerfully; men usually value a small thing that is given cheerfully, and with a good heart, more than a much greater, that is wrung from a man with grudging and unwillingness; and God is of the same mind, he loves a *cheerful giver*, 2 Cor. 9.7. which the Apostle makes the reason of the foregoing exhortation, of not *giving grudgingly*, or *as of necessity* vers. 6. And sure 'tis no unreasonable thing, that is herein required of us, there being no duty that has to humane nature more of pleasure and delight, unless it be where covetousness or cruelty have quite worked out the man, and put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels to see the joy that a seasonable alms brings to a poor wretch? how it revives and puts new spirits in him, that was even sinking? certainly the most sensual creature alive knowes not how to bestow his mony on any thing, that shall bring him in so great a delight, and therefore methinks it should be no hard matter to give not onely without grudging, but even with a great deal of alacrity and cheerfulness, it being the fetching in of pleasure to our selves.

The fear of
impoverish-
ing our
selves by it
vain and
impious.

6. There is but *one Objection* can be made against this, and that is, that the danger of *impoverishing ones self* by what one gives, may take off that pleasure, and make men either
not

not give at all, or not so cheerfully. To this **SUNDAY.**
 I answer : That *first*, were this hazard never so **XVII.**
 apparent, yet it being the command of God
 that we shall thus give, we are yet to obey
 cheerfully, and be as well content to part with
 our goods in pursuance of this duty, as we
 are many times called to do upon some other.
 In which case *Christ tells us, he that forsakes*
not all that he hath, cannot be his Disci-
ple.

7. But *secondly*, this is sure a vain suppo-
 sition, God having particularly promised,
 the contrary to the Charitable; that it shall
 bring blessings on them, even in these outward
 things. *The liberal soul shall be made fat, and*
he that watereth shall be watered also himself,
Prov. 11. 25. He that giveth to the poor shall
not lack, Prov. 28. 27. And many the like
 texts there are, so that one may truly say,
 this objection is grounded in direct unbelief.
 The short of it is, we dare not trust God for
 this : giving to the poor is directly the put-
 ting our wealth into his hands. *He that give-*
th to the poor lendeth to the Lord, Prov.
19. 17. and that too on solemn promise of re-
 payment, as it followes in that verse, *that*
which he hath given will he pay him again. It is
 amongst men thought a great disparagement,
 when we refuse to trust them; it shews we ei-
 ther think them not sufficient, or not honest:
 How vile an affront is it then to God thus to
 distrust him? nay indeed how horrid blasphe-
 my, to doubt the security of that, for which
 he

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he has thus expressly past his word, who is Lord of all, and therefore cannot be insufficient, and who is the God of truth, and therefore will not fail to make good his Promise? Let not then that *infidel fear* of future want, contract and shut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his Suretie, and enters bond with him, and will most assuredly pay thee with increase. Therefore it is so far from being damage to thee, thus to give, that it is thy great advantage: Any man would rather choose to put his money in some sure hand, where he may both improve, and be certain of it at his need, then to let it lye unprofitably by him, especially if he be in danger of thieves, or other accidents, by which he may probably lose it: Now alas! all that we possess is in minutely *danger of losing*; innumerable accidents there are, which may in an instant bring a rich man to beggerie; he that doubts this, let him but read the *story* of *Job*, and he will there find an example of it: And therefore what so prudent course can we take for our wealth, as to put it out of the reach of those accidents, by thus lending it to God, where we may be sure to finde it ready at our greatest need, and that too with improvement and encrease? In which respect it is that the Apostle compares *Alms* to *Seed*, *2 Cor. 9. 10.* We know it is the nature of Seed that is sown, to multiply and encrease, and so does all our acts of mercy, they return not single and naked to

us; but bring in their sheaves with them, a most plenteous and bountiful harvest. God deals not with our *Alms*, as we too often do with his graces, wrap them *up in a napkin*, so that they shall never bring in any advantage to us, but makes us most rich returns : and therefore we have all reason most cheerfully, yea joyfully to set to this Duty, which we have such invitations to, as well in respect of our own interests, as our neighbours needs.

8. *Secondly*, We must give *seasonably* : it is *Give seasonably*. true indeed there are some so poor, that an *Alms* can never come *unseasonably*, because they alwayes want, yet even to them there may be some *special* seasons of doing it to their greater advantage, for sometimes an *Alms* may not onely deliver a poor man from some present extremity, but by the right *timing* of it, may set him in some way of a more comfortable subsistence afterward. And for the most, I presume it is a good *Rule*, to *dispen*ce *What we intend to any, as soon as may be*, for delayes are hurtful oftentimes both to them and our selves; *first*, as to them, it is sure, the longer we delay, the longer they groan under the present want, & after we have designed them a relief, it is in some degree a cruelty to defer bestowing of it, for so long we prolong their sufferings; you will think him a hard-hearted *Physician*, that having a certain cure for a man in pain, should when he might presently apply it make unnecessary delayes, and so keep the poor man still in torture : and the same it is here; we want

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want of the due compassion, if we can be content our poor brother should have one hour of unnecessary suffering, when we have present opportunity of relieving him, or if he be not in such an extremity of want, yet whatever we intend him for his greater comfort he loses so much of it, as the time of the delay amounts to. *Secondly*, in respect of our selves; 'tis ill to defer; for thereby we give advantage to the temptations either of *Satan* or our own covetous humour, to dissuade us from it. Thus it fares too often with many Christian duties; for want of a speedy execution, our purposes cool, and never come to act; so many resolve they will repent, but because they set not immediately upon it, one delay succeeds another, and keeps them for ever doing it at all; and so 'tis very apt to fall out in this case, especially with men who are of a covetous temper, and therefore they of all others should not trust themselves thus to delay.

Prudently.

9. *Thirdly*, We should take care to give *prudently*, that is, to give most, where it is most needed, and in such a manner, as may do the receiver most good: Charities do often miscarry for want of this care, for if we give at all adventures to all that seem to want, we may sometimes give more to those, whose sloth and lewdness is the cause of their want, then to those who best deserve it, and so both encourage the one in their idleness, and disable our selves from giving to the other. Yet I doubt not such may be the present wants e-

ven

ven of the most unworthy, that we are to re-
lieve them, but where no such pressing need
is, we shall do best to chuse out the fitter
objects of charity, such as are those who either
are *not able* to labour, or else have a *greater*
charge then their labour can maintain, and to
those our alms should be given also in such
manner as may be most likely to do them good;
the manner of which may differ according to
the circumstances of their condition; it may
to some be best perhaps, to give them by lit-
tle and little, to others the giving it all at once
may tend more to their benefit; and some-
times a *seasonable loan* may do as well as a
gift, and that may be in the power sometimes
of those who are able to give but little:
But when we thus lend on charity, we must
lend freely without Use, and also with a pur-
pose, that if he should prove unable to pay,
we will forgive so much of the Principal as
his needs require, and our abilities will per-
mit. They want much of this charity, who
clap up *poor debtors* in prison, when they
know they have nothing to answer the debt,
wich is a great cruelty to make another mi-
serable, when nothing is gained to our selves
by it.

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10. *Fourthly*, We should give *liberally*, we
must not be strait-handed in our *alms*, and give
by such pitiful scantlings, as will bring almost
no relief to the receiver, for that is a kinde of
mockery: 'tis as if one should pretend to feed
one that is almost famish'd by giving him a
crumb

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crumb of bread; such Doles as that would be most ridiculous, yet I fear 'tis too near the proportion of some mens alms; such men are below those Disciples we read of, who knew onely the Baptism of *John*, for 'tis to be observed, that *John Baptist*, who was but the fore-runner of Christ, makes it a special part of his doctrine, that he *that hath two coats should impart to him that hath none*, *Luke 3. 11.* He sayes not, he that hath some great Wardrobe, but even he that hath *but two coats* must part with one of them; from whence we may gather that whatsoever is above (not our vanity but) our need should thus be disposed of when our brethrens necessity requires it. But if we look into the *first* time of the Gospel, we shall finde Christianity far exceeded this proportion of *Johns*; the *converts* assigned not a part onely, but frankly *gave all to the use of the Brethren*, *Acts 4.* and though that being upon an extraordinary occasion, will be no measure for our constant practice, yet it may shew us how prime and fundamental a part of Christianity, this of Charity is, that at the very first founding of the Church; such vast degrees of it were practised; and if we farther consider what precepts of love are given us in the Gospel even to the *laying down our lives for the brethren*, *1 John 3. 16.* We cannot imagine our goods are in Gods account so much more precious then our lives, that he would command us to be prodigal of the one; and yet allows us to be sparing of the other.

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11. A multitude of Arguments might be brought to recommend this bounty to all that profess Christ; I shall mention onely two, which I finde used by S. Paul to the *Corinthians* on this occasion. The first is the example of Christ, 2 Cor. 8. 9. *For ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* Christ emptyed himself of all that glory and greatness he enjoyed in Heaven with his Father, and submitted himself to a life of much meanness and poverty, onely to enrich us. And therefore for shame, let us not grudge to empty our Coffers, to lessen somewhat of our heaps to relieve his poor members. The second, is the expectation of reward, which will be more or less, according to the degrees of our Almes, 2 Cor. 9. 6. *He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully.* We think him a very improvident husband-man, that to save a little seed at present, sowes so thin, as to spoil his crop; and the same folly 'twill be in us, if by the sparingness of our Almes, we make our selves a lank harvest hereafter, lose either all, or a great part of those rewards which God hath provided for the liberal Alms-giver. What is the *proportion* which may be called a liberal giving, I shall not undertake to set down, there being degrees even in liberality; one may give liberally, and yet another give more liberally then he; besides, liberality is to be

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be measured, not so much by what is given, as by the ability of the giver. A man of a mean estate may give less than one of a great, and yet be the more liberal person, because that little may be more out of his, than the greater is out of the others. Thus we see Christ pronounces the poor widow to *have given more to the Treasury, than all the rich men*, Luke. 21. 3. not that her *two mites* were more than their *rich gifts*, but that it was more for her, she having left nothing behind, whereas they gave out of their abundance what they might easily spare. Every man must herein judge for himself; we see the Apostle, though he earnestly presses the *Corinthians* to bounty, yet prescribes not to them how much they shall give, but leaves that to their own breasts, 2 Cor. 9. 7. *Every man according as he purposeth in his heart, so let him give*. But let us still remember, that the more we give (provided we do not thereby fail in the support of those, that most immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to secure the performance of the dutie of almes-giving (what ever the proportion be) we may do very well to follow the advice S. Paul gives the *Corinthians* in this matter, 1 Cor. 16. 2. *Upon the first day of the week let every one of you lay by him in store as God hath prospered him*; If men would do thus, lay by somewhat weekly in store for this work of Charity, it were the

sure

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surest way not to be unprovided of somewhat to give, when an occasion offered it self, and by giving so by little and little, the expence would become less sensible, and so be a means to prevent those *grudgings*, and *repinings*, which are apt to attend men in greater disbursements; and sure this were in other respects also a very proper course, for when a *trades-man* casts up his weekly account, and sees what his gains have been, 'tis of all others the most seasonable time to offer this tribute to God out of what he hath by his blessing gained; if any will say they cannot so well *weekly* reckon their gains, as by longer spaces of time, I shall not contend with them for that precise time, let it be done *monthly* or quarterly, so it be done: But that somewhat should still be laid by in bank for these uses rather than left loose to our sudden Charities is sure very expedient, and I doubt not, whoever will make tryal of it, will upon experience acknowledge it to be so.

12. The *fourth* exercise of our Charity is towards the *credit* of our neighbour: and of this we may have many occasions, sometimes towards the innocent, and sometimes also towards the guilty. If one whom we know to be an innocent person, be slandered, and traduced, Charity bindes us to do what we may for the declaring his innocency, and delivering him from that false imputation, and that not only by witnessing when we are called to it, but by a voluntary offering our testimony.

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testimony on his behalf, or if the accusation be not before a Court of Justice, and so there be no place for that our more solemn testimony, but that it be only a slander tost from one to another, yet even there we are to do what we can to clear him, by taking all occasions publickly to declare what we know of his innocency. But even to the guilty there is some Charity of this kinde to be performed, sometimes by concealing the fault, if it be such that no other part of Charity to others make it necessary to discover, or be it not so notorious, as that it will be sure to betray itself: The wounds of *Reputation* are of all others the most incurable, and therefore it may well become Christian Charity to prevent them, even where they have been deserved; and perhaps such a tenderness in hiding the fault may sooner bring the offender to Repentance, if it be seconded (as it ought to be) with all earnestness of private admonition: But if the fault be such, that it be not to be concealed, yet still there may be place for this Charity, in extenuating and lessening it, as far as the circumstances will bear; As if it were done *suddenly* and rashly, Charity will allow some abatement of the Censure, which would belong to a designed and *deliberate* Act; and so proportionably in other circumstances. But the most frequent exercises of this Charity happen towards those, of whose either innocency or guilt we have no knowledge, but are by some doubtful

action

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actions brought under suspicion: And here we must remember, that it is the property of love, *not to think evil*, to judge the best; and therefore we are both to abstain from uncharitable conclusions of them our selves, and as much as lies in us, to keep others from them also, and so endeavour to preserve the credit of our neighbour, which is often times as much shaken by unjust suspicions, as it would be by the truest accusation. To these Cases, I suppose belongs that precept of Christ, *Mat. 7. 1. Judge not*; and when we consider how that is backt in the following words, *That ye be not judged*, we shall have cause to believe it no such light matter, as the world seems to account it; our unmerciful judging of others will be paid home to us, in the strict and severe Judgement of God.

13. I have now gone through this *Active* The acts of *Charity*, as it relates to the four several capacities of our brethren, many of the particulars whereof were before briefly mentioned, Charity in some respects acts of Justice also. when we spake of *Justice*. If any think it improper, that the same acts should be made part of *Justice* and *Charity* too, I shall desire them to consider, that *Charity* being by Christs command become a debt to our brethren, all the parts of it may in that respect be ranked under the head of *Justice*, since 'tis sure, paying of debts is a part of that: Yet because in our common use we do distinguish between the offices of *Justice* and *Charity*, I have chose to enlarge on them in particular

The Whole Duty of Man.

reference to *Charity* But I desire it may still be remembred, that whatsoever is under precept, is so much a due from us, that we sin not only against *Charity*, but *Justice* too, if we neglect it; which deserves to be considered, the more to stir up our care to the performance, and the rather, because there seems to be a common errour in this point; men look upon their Acts of mercy, as things purely Voluntary, that they have no Obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, but never blame themselves, though they omit all: which is a very dangerous, but withal a very natural fruit of the former persuasion: If there be any Charities wherein Justice is not concerned, they are those which for the height and degrees of them are not made matter of strict Duty, that is, are not in those degrees commanded by God, and even after these, 'twill be very reasonable for us to labour; but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

14. To help us wherein there will be no better means, then to keep before our eyes that grand rule of *Loving our neighbours as our selves*; this the Apostle makes the summe of our *Whole duty to our Neighbours*, Rom. 13.9. let this therefore be the *standard*, whereby to measure all thy actions, which relate to others;

*The great
rule of
Charity.*

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others'; when ever any necessity of thy Neighbours presents it self to thee, ask thy self, whether if thou wert in the like case, thy love to thy self would not make thee industrious for relief, and then resolve thy love to thy Neighbour must have the same effect for him. This is that *Royal Law*, as St. *James* calls it, *Jam. 2.8.* which all that profess themselves subjects to Christ, must be ruled by; and whosoever is so will not fail of performing all charities to others, because 'tis sure he would upon the like occasions have all such performed to himself. There is none but wishes to have *his* good name defended, his poverty relieved, *his* bodily suffering succoured, onely it may be said, that in the *spiritual wants*, there are some so carelesse of themselves, that they wish no supply, they desire no reproofes, no instructions, nay, are angry when they are given them; it may therefore seem that such men are not by virtue of this rule tied to those sorts of Charities. To this I answer, that the *love of our selves*, which is here set as the measure of that to our Neighbour, is to be understood to be that reasonable love, which men ought to have, and therefore though a man fail of that due love he owes himself, yet his Neighbour hath not thereby forfeited his right, he has still his claim to such a degree of our love, as is answerable to that, which in right we should bear to our selves, and such I am sure is this care of our spiritual estate, and there-

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fore 'tis not our despising our own Souls, that will absolve us from Charitie to other mens; yet I shall not much press this dutie in such men, it being neither likely that they will be perswaded to it, or do any good by it, their ill example will overwhelm all their good exhortations, and make them unfruitful.

Peace making.

15. There is yet one Act of Charitie behind, which does not properly fall under any one of the former heads, and yet may relate to them all, and that is, the *Making peace* and amitie among others; by doing whereof we may much benefit both the Souls, Bodies, Goods and Credit of our brethren; for all these are in danger by strife and contention. The reconciling of enemies is a most blessed work, and brings a blessing on the actors: We have Christs word for it, *Blessed are the Peace-makers*, Mat. 5. 9. and therefore we may be encouraged diligently to lay hold of all opportunities of doing this office of Charitie, to use all our Art and endeavour to take up all grudges and quarrels we discern among others; neither must we onely labour to restore peace where it is lost, but to preserve it where it is: *First*, generally, by striving to beget in the heart of all we converse with the true value of that most precious Jewel, Peace. *Secondly*, particularly, by a timely prevention of those jars and unkindesses, we see likely to fall out. It may many times be in the power of a discreet friend or neighbour

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to cure those mistakes and misapprehensions, which are the first beginnings of quarrels and contentions; and it will be both more easie and more profitable, thus to prevent, then pacifie strifes. 'Tis sure 'tis more easie, for when a quarrel is once broken out, 'tis like a violent flame, which cannot so soon be quencht, as it might have been, whilst it was but a smothering fire. And then 'tis also more profitable, for it prevents many sins, which in the progress of an open contention, are almost sure to be committed. *Solomon sayes, In the multitude of words there wanteth not sin, Prov. 10. 19.* which cannot more truly be said of any sorts of words, then those that pass in anger, and then though the quarrel be afterwards composed, yet those sins will still remain on their account; and therefore it is a great Charitie to prevent them.

16. But to fit a man for this so excellent an Office of *Peace-making*, 'Tis necessarie that he be first remarkably *peaceable himself*; for with what face canst thou perswade others to that which thou wilt not perform thy self? Or how canst thou expect thy perswasions should worke? 'Twill be a readie reply in everie mans mouth, *Thou Hypocrite, cast out first the beam out of thine own eye, Matth. 7. 5.* and therefore be sure thou qualifie thy self for the work. There is one point of peaceableness which seems to be little regarded among men, and that is in the Case of *Legal trespasses*; Men think it nothing to go to Law about

He that undertakes it must be peaceable himself.

of going to Law.

SUNDAY. every petty trifle, and as long as they have but
XVII. Law on their side, never think they are to

blame: but sure had we that true peaceableness of spirit which we ought, we should be unwilling for such slight matters to trouble and disquiet our Neighbours. Not that all going to Law is utterly unchristian, but such kind of *Suits* especially, as are upon contentiousness, and stoutness of humour, to defend such an inconsiderable right, as the parting with will do us little or no harm, or which is yet worse, to avenge such a trespass. And even in great matters, he that shall part with somewhat of his Right for love of Peace, does surely the most Christianly, and most agreeably to the advice of the Apostle, 1 Cor. 6. 7. rather to take wrong, and suffer our selves to be defrauded. But if the damage be so unsupportable, that it is necessary for us to go to Law, yet even then we must take care of preserving Peace; *first*, by carrying still a friendly and Christian temper towards the party, not suffering our hearts to be at all estranged from him; *secondly*, by being willing to yield to any reasonable terms of agreement, whenever they shall be offered; and truly if we carry not this temper of mind in our suits, I see not how they can be reconcilable with that peaceableness so strictly required of all Christians. Let those consider this who make it their pleasure themselves to disquiet their Neighbour, or their trade to stir up others to do it. This tender regard of Peace both
in

in our selves, and others, is absolutely necessary to be entertained of all those, who own themselves to be the servants of him, whose title it is to be the *Prince of Peace*, *Isai*, 9.6.

17. All that remaines to be toucht on concerning this *Charity* of the *Actions*, is the extent of it, which must be as large as the former of the affections, even to the taking in not onely strangers, and those of no relation to us, but even of our bitterest enemies. I have already spoken so much of the Obligation we are under to forgive them, that I shall not here say any thing of that, but that being supposed a Duty, 'twill sure then appear no unreasonable thing to proceed one step further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and so 'twill be no hard matter even to flesh and blood to do all kinde things to them. And indeed this is the way, by which we must try the sincerity of our forgivenesse: 'Tis easie to say, I forgive such a man, but if when an opportunity of doing him good is offered, thou declinest it, 'tis apparent there yet lurks the old malice in thy heart; where there is a through forgivenesse, there will be as great a readines to benefit an enemy as a friend: nay perhaps in some respects a greater, a true charitable person looking upon it as an *especial prize*, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Saviour, by
doing

This Charity of the actions must reach to enemies.

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doing good to them that hate him, Matth. 5. 44.
 Let us therefore resolve that all actions of kindness are to be performed to our enemies, for which we have not only the command, but also the example of Christ, who had not only some inward relentings towards us his obstinate and most provoking enemies, but shewed it in acts, and those no cheap, or easie ones, but such as cost him his dearest blood. And surely we can never pretend to be either obeyers of his Command, or followers of his Example, if we grudge to testifie our loves to our Enemies by those so much cheaper wayes of *feeding them in hunger*, and the like, recommended to us by the Apostle, *Rom. 12. 20.* But if we could perform these acts of kindness to enemies in such manner as might draw them from their enmitie, and win them to peace, the Charity would be doubled; And this we should aim at, for that we see the Apostle sets as the end of the forementioned acts of feeding, &c. that we may *heap coals of fire on their heads*, not coals to burn, but to melt them into all loye and tenderness towards us; and this were indeed the most compleat way of *imitating Christs example*, who in all he did and suffered for us, designed the reconciling of us to himself.

*Self love an
hindrance to
this Charity.
D.*

18. I have now shewed you the several parts of our duty to our Neighbour, towards the performance whereof I know nothing more necessary, then the turning out of our hearts that *self-love* which so often possesses them, and

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and that so wholly, that it leaves no room for Charity, nay, nor justice neither to our Neighbour. By this *self-love* I mean not that *true love* of our selves, which is the love and care of our Souls (for that would certainly help, not hinder us in this duty) but I mean that immoderate love of our own worldly interests and advantages, which is apparently the root of all both injustice and uncharitableness towards others. We finde this sin of *self-love* set by the Apostle in the head of a whole troop of sins, 2 *Tim. 3. 2.* as if it were some principal officer in Satans camp; and certainly, not without reason, for it never goes without an accursed train of many other sins, which like the *Dragons tail*, *Rev. 12. 4.* sweeps away all care of duty to others. We are by it made so vehement and intent upon the pleasing our selves, that we have no regard to any body else, contrary to the direction of *St. Paul*, *Rom. 15. 2.* Which is *not to please our selves, but every man to please his Neighbour for his good to edification*; which he backs with the example of Christ, verse 3. *For even Christ pleased not himself*: If therefore we have any sincere desire to have this vertue of charity rooted in our hearts, we must be careful to weed out this sin of *self-love*, for 'tis impossible they can prosper together,

19. But when we have removed this hindrance, we must remember that this, as all other graces, proceeds not from our selves, it is the gift of God, and therefore we must earnestly

pray

Prayer
means to
procure it.

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pray to him to work it in us, to send his holy Spirit, which once appeared in the form of a Dove, , a meek and gall-less creature, to frame our hearts to the same temper, and enable us rightly to perform this duty.

Christian
duties both
possible and
pleasant.

20. **I** Have now past through those several Branches I at first proposed, and shewed you what is our *Duty to God, our Selves and our Neighbour*: Of which I may say as it is, *Luke 10. 28. This do and thou shalt live.* And surely it is no impossible task to perform this in such a measure, as God will graciously accept, that is, in Sincerity, though not in Perfection, for God is not that austere Master, *Luke 19. 20. That reaps where he has not sown,* he requires nothing of us, which he is not ready by his Grace to enable us to perform, if we be not wanting to our selves, either in asking it by Prayer, or in using it by Diligence. And as it is not impossible, so neither is it such a sad melancholy task, as men are apt to think it. 'Tis a special policie of *Satans*, to do as the *Spies* did, *Num. 23. 28. bring up an ill report upon this good Land,* this *state of Christian life*, thereby to discourage us from entring into it, to fright us with I know not what *Gyants* we shall meet with; but let us not thus be cheated, let us but take the courage to try, and we shall indeed finde it a *Canaan, a Land flowing with milk and honey*: God is not in this respect to his people a *wildernesse, a Land of darknesse, Jer. 2. 31.* His Service does not be-
reave

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reave men of any true joy, but helps them to a great deal: *Christs yoke is an easie*, nay a pleasant yoke, his burden is light, yea a gracious burden. There is in the *Practise of Christian Duties* a great deal of present pleasure, and if we feel it not, it is because of the resistance our vicious and sinful customes make, which by the contention raises an uneasiness. But then first that is to be charged only to our selves, for having got those ill customes, and thereby made that hard to us, which in it self is most pleasant, the *Duties* are not to be accused for it. And then secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customes is such, as hugely outweigheth all the trouble of the combat.

21. But it will perhaps be said, that some parts of piety are of such a nature, as will be very apt to expose us to persecutions and sufferings in the world, and that those are not joy-
Even when they expose us to outward sufferings, but grievous.

I answer, that even in those there is matter of joy: we see the Apostles thought it so, they rejoiced that they were counted worthy to suffer for Christs name, *Acts 4. 41.* and S. Peter tells us, that if any suffer as a Christian, he is to glorifie God for it, *1 Pet. 4. 16.* There is such a force and vertue in the testimony of a good Conscience, as is able to change the greatest suffering into the greatest triumph, and that testimony we can never have more clear and lively, then when we suffer for righteousness sake; so that you see *Christianity* is very amiable even in its saddest

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saddest dress, the inward comforts of it do far surpass all the outward tribulations that attend it, and that even in the instant, while we are in the state of warfare upon earth. But then if we look forward to the *crown* of our victories, those eternal rewards in Heaven, we can never think those tasks sad, though we had nothing at present to sweeten them, that have such recompences await them at the end; were our labours never so heavy, we could have no cause to faint under them. Let us therefore when ever we meet with any discouragements in our course, fix our eye on this rich prize, and then *run with patience the race which is set before us*, Heb. 12. 2. Follow the *Captain of our salvation* through the greatest sufferings, yea even through the same *red sea* of blood which he hath waded, whenever our Obedience to him shall require it; for though our *fidelity* to him should bring us to death it self, we are sure to be no losers by it, for to such he hath promised a *Crown of life*, the very expectation whereof is able to keep a Christian more cheerful in his fetters and dungeon, then a worldling can be in the midst of his greatest prosperities.

The danger
of delaying
our turning
to God.

22. All that remains for me farther to adde, is earnestly to intreat and beseech the Reader, that without delay, he puts himself into this so pleasant and gainful course, by setting sincerely to the *practise* of all those things, which either by this *Book* or by any other means he discerns to be his Duty,

and

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and the further he hath formerly gone out of **SUNDAY**
his way, the more haste it concerns him to **XVII.**
make to get into it, and to use the more diligence in walking in it. He that hath a long journey to go, and findes he hath lost a great part of his day in a *wrong way*, will not need much intreaty, either to turn into the right, or to quicken his pace in it. And this is the case of all those that have lived in any course of sin, they are in a wrong road, which will never bring them to the place they aim at; nay, which will certainly bring them to the place they most fear and abhor; much of their day is spent, how much will be left to finish their journey in, none knowes, perhaps the next hour, the next minute the night of death may overtake them; what a madness is it then for them to defer one moment to turn out of that path which leads to certain destruction, and to put themselves in that, which will bring them to blis and glory? Yet so are men bewitched, and enchanted with the *Deceitfulness of sin*, that no entreaty, no perswasion can prevail with them, to make this so reasonable, so necessary a change, not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleasures of sin as long as they live, and then they hope at their death, or some little time before it, to do all the business of their Souls; but, alas! Heaven is too high to be thus jump't into, the way to it is a long and leasurely ascent, which requires
time

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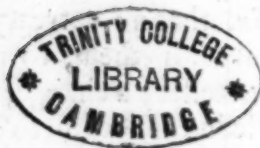
time to walk. The hazards of such deferring are more largely spoken of in the *Discourse of Repentance*: I shall not here repeat them; but desire the Reader, seriously to lay them to heart, and then surely he will think it seasonable Counsel that is given by the Wise man. *Eccles 5:7. Make no tarrying to turn to the Lord, and put not off from day to day.* Round

Make better than
off from

NO

round from

FINIS.



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